

Ignota Febris.

FEVERS

Mistaken in
Notion & Practice.

S H E W I N G
The frequent *Fatal* Consequents thereof.

H E R E I N
Traversing the dissenting New *Hypotheses* of
some late *Writers*: And Erroneous Opinions,
of Antique *Authors*.

W I T H
Remarks upon *Bleeding*, *Blistering*, *Juleps*,
and the *Jesuits* Pouder, in Fevers.

By *Everard Maynwaringe*, Med. D.

*Plurimi qui de Febris scripserunt; magno conatu
nihil egerunt.*

L O N D O N,

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† Pag. 153. Lin. 6. for *praesentibus*, read *praesentes*.

SECT. I.

Of Fevers in General.

IN the former attempt upon this Subject, I cursorily, immethodically, and briefly, toucht upon some errors in the *Notion* and *Practice* of Fevers: But since considering the great importance thereof; the mortal events daily depending thereon, excites me to a farther inquiry, and methodical digestion, for future caution in this perious matter. *Nunquam satis dicitur, quod non satis discitur.*

For many lives have been cast away upon this Rock, both of the *Wise* and the *Wealthy*, the *Good* and the *Great*, *Princes*, and *People* of all sorts, have had their *Fate*, by great mistakes herein, and evil conduct of the undertakers for their preservation.

After the many *Volumes* that have been writ, and so much *Paper* wasted upon this subject of Fevers; After so much *experience* from the *living*, that have evaded this sickness, and the *Millions* of *People*, that have *died* with Fevers, or in a *febrile* state: I find *Writers* and *Practisers* in this Art, to have wandered from the right way, in their designs and me-

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thods of curing, not truly discerning what a *Fever* is, though daily talked on, and practised upon.

Nothing more frequently presents to *Physicians* in Practice than a *Fever*: (*Comes omnium morborum est. Hippoc. περί πυρέων.*) And nothing more perniciously mistaken (to the loss of innumerable Lives) than that which is called a *Fever*; supposed to be a *Disease*, but is none: which error is as old, as the Rise of *Physick*, yet received for truth at this day; not only by *Professors* of the lower *Class*, but also by *Physicians* of the first *Rank*, (trusting to tradition) who frequently blunder in prosecuting a *Symptomatic* depending *Fever*, and oversee the *Disease*.

This is manifest from their *Methods*, and *Medicines* in the designs and intentions of caring; aiming at, and endeavouring to extinguish Fevers, by cooling *Apozems*, *Juleps*, *Ptisans*, *Emulsions*, *Phlebotomy*: And a strange invention, to draw out the *Fever* with (*E-pispastic*) blistering *Plasters*.

All which projects, and proceedings in Practice, are irrational and erroneous; absurdly wide from the true Notion of *Fevers*, as hereafter doth appear.

'Tis commonly said (and from the *Physicians* mouth) this and that Person is *sick* of a *Fever*; and such a one *died* of a *Fever*; both which are great mistakes.

True it is, few are *sick*, and very few, or none *die*, without a *Fever*; that is a *febrile* heat attending their sickness, or *Death*: But this preternatural
Heat

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Heat, is not their Disease; no more than *Thirst* is their Disease, or cold *chilness*, or loathing of *meat*, or *weakness* and *weariness*, *watching*, or *Pain*, &c.

But if you will have all these preternatural and symptomatical affects, to be Diseases, and like so many Dogs worrying of a Man; you have not a right understanding thereof: And designing of cures to this, or that Symptom, under the notion of a Disease, your proceedings are ill grounded, and the success from thence not hopeful.

I wonder Physicians should be so short sighted, as not to see beyond the Fever: That they should take a Symptom for a Disease, is a great mistake; and which too often hath proved a mortal error: For, if the Fever (as sometimes) be the symptom of a dangerous Disease, 'tis probable the Patient dies by male Practice, the Physician directing his cure against the Fever, neglecting and not discerning, from whence, or what Disease, the Fever does depend on.

For Fevers (occasionally procured) are almost as many, as there are Diseases: Colic Fevers, Apoplectic Fevers, Soporiferous, Pleuritic, Malignant, Apostematic, Ulcerous, Traumatic, Vermipous, &c. hundreds: All the Acute Diseases, and most of the Chronic, have Fevers attending, or depending on them.

In a late Tract (*Inquiries into the general Catalogue of Diseases*) shewing the errors of that draught; as to the Number, Divisions and Denominations thereof: For sufficient reasons, I struck out the first Division

(called *Similar Diseases*) of that Catalogue, because the supposed Diseases contained therein, (upon the *Inquest*) were found to be no *Diseases*, but *Symptoms* only, and properly belonging to that *Tribe*, wherein *Fevers* are also contained.

For, in the number of *Symptoms* (by your own *Authors*) I find *Qualities* preternatural: And amongst them (*intemperies calida*) a hot distemper or febrile Heat, necessarily included: Now *Heat* being an eminent *Quality* in Human Nature, and frequently is changed from its moderate natural state, in most *Morbons* alterations; then this *Quality* thus gradually exalted (*idem specie*) is that which you call a *Fever*.

Thus changing its denomination; this *Quality* preternaturally graduated, then passeth for a *Disease*, (they not knowing, from what Principle it assurgeth) and a formidable invader of the Life, requiring all endeavours to oppose, and reduce it by the use of *contraries*, being so taught by a false Canon: *Contrariorum contraria sunt remedia*.

That this is so in your *Sense*, and the *Practica* formed against it, (which is no *sence*) I shall prove from the *Definition* of a *Fever*; and also from the *curative* means adapted thereto, in their due places.

SECT. II.

The Definition of Fevers Examined.

A Fever is thus defined, by consent of most Hippocratic, and Galenic Writers: *Febris est calor præter naturam in Corde accensus; & ex eo in totum corpus diffusus.* By this definition, *Heat* is the *ratio formalis*, or Essence of a Fever; the *Heart* is the *focus*, place and seat thereof. Now let us examine how much truth there is in this established Doctrine, or whether there be any.

Fever is a preternatural Heat.

If so; then I observe, first, that a Fever is but a *Symptom*, and not a *Disease*; (by your own doctrine) for they that gave this definition, do also determine *Qualities* preternatural to be *Symptoms*; and *Heat*, being one of the casual Qualities of the first rank (by the same Authors) can be but a *Symptom*.

Now preternatural febrile *Heat*; being only a *Symptom*, and none of the urgent Symptoms; there is, (at least there ought) no cure belonging to it; but to that *Disease*, on which the febrile *Heat* is dependant; and those *Diseases* are many, and various: For, methods, and medicines are indicated from the *Disease*,

Disease, not from the *Symptom*; and their adaptation proper and peculiar, only to the *Disease*, not to the *Symptom*; to *causes*, not to *consequents*, and dependants.

Since it is so, why do you create such fears in the Sick, and make so much bustle at the Shops, about this febrile Heat? designing multiplicity of Medicines against it (and those very injurious) since this feverish Heat, being only *Symptomatical*, gives warning, and is a signal only of some latent *Disease*, the which being found out, curing lies there, and there only; the depending Fever is included therein, and falls of course with it.

In Corde accensus.] In the Heart (you say) a *Fever* is kindled, as the place of its rise: But I rather think *cujus contrarium*, that a *Fever* is communicated or transmitted to the Heart from all *Parts* of the Body, at several times, by several *Diseases*: For, if preternatural Heat (*Febris*) be the general, and most common *Symptom* of *Diseases*, caused thereby, and depending thereon, rising and falling with those various *Diseases*, seated in divers *Parts* of the Body; then all their *Symptomatical* Fevers, must have their rise and seat in the several diseased *Parts*; and the Heart only by consent, and transmission (*per vasa*) through the vessels of communication.

The vital *Principle* or *Spirit* of Life, that presides over, and is planted in every *Part* of the Body, to govern each member; raiseth a *Fever*, upon any morbid matter there offending; and the Heart being a principle *Part* in office, is soon made sensible, and raiseth the *Pulse*, as a signal of condolence, if

any disturbance be in the Body: And sometimes the Head also is affected thereby, and drawn into consent.

If the *Foot* be greatly pained by *Gout*, or otherwise; the *Heart* is grieved, and feeble Heat is kindled; but this *Fever* first riseth in, and is communicated from the diseased Parts (the *Foot*) primarily affected; and the *Heart* disturbed and heated only (*secundario*) by consent: And the *Fever* thus raised, requires curing, not in the *Heart* so affected, but in the *Foot* diseased, having its rise there, and dependence there, not in the *Heart*.

Therefore *Cardiac* medicines, are not *curative* in the case, nor conducing; but such means as are proper for the diseased Part first complaining; and the cure of this *Gout-fever* lies there only; which being rightly applied to, the *Symptomatic* febrile Heat abates and vanisheth, as the Disease is tamed and subdued. The like may be said, and holds true in all other Fevers, arising from several Parts of the Body diseased.

... But a late famed Author, Dr. *Willis* in his Book of Fevers, though he agrees with these Writers, that the Heart is the Fire-place, where Fevers are kindled, yet he differs from them in the manner how, and the combustible matter what. *‘Sin vero sanguis ob sulphuris evecti copiam, aut effluvia cohibita, aut victum calfacientem, nimis luxurians & surgescere aptus evadat; ejus in corde, sive accensio, sive fermentatio, plurimum intenditur, ita ut exinde calor febrilis: & effervescentia solito majores in toto concitentur.*
p. 114.

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He makes preternatural fermentation to be the *ratio formalis* of Fevers, and prosecutes upon that notion, through the several sorts of *Fevers*, and gives this description: *Febris est motus inordinatus sanguinis, ejusque nimia effervescencia, cum calore.*
 — p. 117. using effervescence and fermentation as synonymous and univocal, all along.

True it is; *febrile Heat* sometimes does follow preternatural fermentation (from thence occasionally procured) yet not always arising out of fermentation, as the proper and only effect thereof; but issuing from the governing vital Principle, or Spirit of Life (*fons caloris*) disturbed and æstuating.

In like manner preternatural fermentation (*motus inordinatus sanguinis*) is caused by *febrile æstuation*. They follow one another, and often meet together in sickness, yet are distinct, and different from each other.

Fever and *Fermentation*, differ in Predicament: *fermentatio est motus; calor febrilis est qualitas.*

Vomiting and *Fever* meet sometimes, and are complicated.

Also *Fluxes* of the Belly, with *Fevers*.

And preternatural fermentation with *Fevers*: But they are all different symptoms, and may exist separately.

So that preternatural fermentation, is not inseparable from *Fevers*; and cannot be so essential thereto,

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to, that *posito uno, ponitur & alterum*; but an adjunct, that may, or may not be, and a Fever in Being rightly denominated so.

For Fever (*ex vi vocis*) from the etymon of the word importing heat, denotes the nature thereof: *febris à ferreo vel ferreo, to be hot*; and *μεγάλη ἡ ἡρώδης*, shewing Heat to be the great distinguishing character of a Fever.

A Sulphure accenso & deflagrato.] Febrile Heat (says that great Author) is kindled from Sulphurous inflaming matter. *‘Sin ultra crasin naturalem, sanguinis pars sulphurea seu oleosa incalascit, statim effera & cum ceteris improporcionata evadit, ita ut fere tota, à cordis fermento velut in flammam acta, sanguinis massam immodice effervescente & ebullire cogat.* Dr. Willis. *Lib. de Febris.* p. 158.

Several other places, I might recite in that Book; setting forth the combustible matter of Fevers, and how kindled; which for Brevity sake I omit, and having enough to discourse on.

But my Reason informs me otherwise, and determines: First, that natural Heat and preternatural, is the same (*in specie*) in kind, arising from one and the same Principle or Fountain, and differ (*gradu tantum*) only in moderation and gradual state: *Quicquid in sanis edit actiones sanas, id ipsum in morbis edit actiones vitiatas.* Axiom.

Therefore that vital Spirit, which heats Man naturally in a State of Health: The same does preternaturally

The Definition of Fevers,

naturally æstuate, and burn in Fevers, being disturbed at hostile morbid matter.

Secondly, Febrile Heat does not arise, (*à materia sulphurea, oleaginosa, combustibili*) from any sulphurous, oleaginous, combustible matter kindled (as that Author asserts) but from any offending matter (that's the *fomes Morbi*, the fuel of Fevers) that provokes and stirs up the vital governing Spirit to kindle, æstuate and become fiery; labouring and endeavouring (*nisi quodam irato*) thereby to exterminate and expel it. Fevers are not kindled, nor continued, *à materia flammante*; but *à materia peccante quacunque*: A stone in the Kidney, without the help of Oleagenous, Sulphureous combustible matter, will readily procure a Fever.

Thirdly, Febrile matter remains after the Patient is dead; but febrile Heat is then gone; and why then? Because the vital spirit is extinct: which plainly does shew, that preternatural febrile Heat (*efficienter*) is seated in the Life: And that peccant febrile matter (*non fervet ex se*) contains no such heat in it self, but produceth (*excitator*) by irritating the vital Heat (*spiritus impetum faciens*) beyond moderation, and its natural temper.

Fourthly, A wound received, and pain arising thence, begets a Fever; though a great effusion of blood doth happen therewith. Now letting out the sulphur (if such there were) with the blood, was more likely to prevent a Fever, than to cause it, (if that Doctrine were true;) but I find the contrary, that pain continuing, the Fever continues also.

Fifthly,

Fifthly, Persons that are heated by great *labour*, violent *exercise*, or heat of weather, if they drink a glass of *Sack*, or other *spirithous* hot liquor, it reduceth them safely to good temper, and prevents a *Fever*: But if they drink much small *Beer*, after such heats, thinking to cool themselves sooner, that cold liquor commonly makes them *sick*, and raiseth a *Fever* thereby.

Now observe, that *Sack* and hot *spirits*, are more likely to kindle *Sulphurous* inflammable matter, and a *Fever* from thence; as small *Beer* and cool liquors, most likely to prevent *Fevers* (by that *Doctrine*.) But the contrary hereof does prove, that inflamed *sulphur* is not the material cause of *Fevers*, but any other offending matter.

Sixthly, Wet, and cold taking, are oftentimes the causes of sickness, and a *Fever*: But such causes are so far from kindling *Sulphur*, that they are more likely to damp, and extinguish *Sulphur* kindled, if any such inflaming matter were in Human Bodies: All which does plainly shew, that *Fevers* have not their *Rise*, or any dependance from *sulphur* kindled in the *Heart*; and that *Doctrine* erroneous, founded upon false *Principles*.

I must now make this observation: not to follow an *Author* by the cry of the *People*, nor the *Vox* of the *learned* Party, who commonly are caught with a fine dress of good *Logic*, not suspecting, or not discerning the *Substance*, and matter thereof.

Since my writing, I lately met with another Piece *De Febribus*, much differing from the former *Author*, who

who derived all the causes of Fevers, from Sulphur of the Blood; this, only and wholly from a venomous Ferment, infesting the *Animal Spirits*. Dr. Morton, *Puretologia*.

This novel Doctrine coming in my way, I cannot pass it by without regard, but must inquire into the verity thereof. The common received learning, that asserts *Humours* and *Qualities*, this Author rejects, as fictitious and useless, to set forth and explain, the causes of *Diseases*, and their Symptoms. Hoping to give a better account thereof, by this new Hypothesis: For setting forth and explaining of which, he premiseth (*postulata quædam*, Pag. 6.) some precarious concessions; promising to prove them afterwards, which are these following.

1. *Dari reverè Spiritus animales.*

This Assertion of *Animal Spirits*, was the common received Opinion in former Ages; and does yet keep up as a Truth not to be questioned, (in the Judgment of most) for that they perform such necessary offices in the Body, as without their help many Functions (they think) must cease: And in giving an Account of many Diseases; especially such as are attributed to the *Brain* and *Nerves*, they can give no probable Reasons, without alledging and accusing the *Animal Spirits*; setting forth their exorbitant *Motions*, or preternatural *cessations*, their *interruptions*, or impetuous *Influx*, their sluggish, dull, and torpid *Fixations*: And scarce any Passion is named, but the *Spirits* are *Actors*, and by them, All that is done, or should have been, is imputed to the *Spirits*.

And

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And Dr. *Morison* gives a greater Prerogative, and ascribes more Power to *Animal Spirits* in the Government of the Body, than others have; (*primum Principium activum totius Machine*. p. 6.) and bottoms his new Hypothesis upon *Animal Spirits*, (*quasi fermentum universale totius corporis*. p. 12.) making them universal in the causes of Diseases, and as generally necessary in a State of Health, to perform all vital Actions. If this be so, 'tis very fit we should all know, and assent to it.

Notwithstanding it is soundoubtedly asserted; I question whether there be any such distinct *Beings* in Human Nature, as *Animal Spirits*; or only the Fancies of Mens Invention: And my Reason persuades me to deny their *Existence*.

First, Because their *Matter* and *Manner* of Generation; their *Ways* and *Motions*, are so uncertainly, and contradictorily set forth by disagreeing Judgments.

Secondly, For that all human Actions, *internal* and *external*; may be performed without their help; and a rational and full Account of all Diseases, may be given without them.

Entia non sunt multiplicanda, sine Necessitate.

I shall therefore divide Human Nature, into these two grand Principles.

An Invisible Spirit.

And

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And a visible *organized* Body; with *canals* containing liquid *alimentary Juices*, to feed and supply this wonderful *Machine*.

The first, a *Vital, Active, Regent Principle*. The latter altogether *Passive and Instrumental*, under the Power and Domination of the former, which is the *Life*.

More than these two comprehensive Principles, I know none; nor can admit of, as necessary, or useful in the composition, or *economy* of Human Nature: No Subordinate, nor Co-ordinate Agents; such as, *Archæus Helmonii*, or *Anima Sensitiva* of the *Apici*. Nor as Dr. Willis understands and holds, the Animal Spirits to be the Sensitive Soul.

That *Plastic*, or formative vital Principle (termed *Anima*) that delineated, and fabricated the Body in the *Womb*; does also govern, and is the sole Efficient Cause of vital Actions, in the state of Health; and also in Sickneſs: *Unicus tantum est vita Moderator, nec plures*. From hence *Vegetation*, *Sensation*, and *Local Motion*; without a *Duplicity*, or *Triplcity* of Souls, which elsewhere, is set forth and proved, (*Monarchia Microcosmi*) that I shall not repeat here.

True it is; that the contained current liquors in the Body, are various in colour, consistence, use, and gradual Perfection: Some elaborated as *Wine*, and more *spirituous*; in the common Sence and Acceptation, of artificial rectified Spirits: Yet when all this is done, by Defæcation and refining; they are but liquors still; of one continued, coherent, visible, expanded

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expanded Body; and not separate *Atomical Beings*, to act (*conjunctim aut divisim*) as divers Agents, in combination or separation, upon Occasions so requiring; as the Notion of *Animal Spirits* does insinuate; and are so alledged and taken in that Sence.

Now if what we have said be true, and the Reasons cogent; then *Animal Spirits* have no Residence nor Office in Human Nature; and the Basis of that Author's new *Hypothesis* is annihilated; and all the derived Doctrine, and depending Practice thereupon, comes to nothing, or to naught.

But in casting off so antique, and beloved Opinion; so frequently made use on, to set forth the causes of many *Diseases*; and that Book *de Morbis universal. acutis*, brings in *Animal Spirits* invenom'd, almost into all Diseases, as principal Causes: That I may not be thought singular, and absurd in denying the Existence of these *Animal Spirits*, so positively asserted, so much noted, and often quoted: I shall therefore call in some other Men, eminently learned in this Science, and justly so reputed; to give their sentiments upon this matter controverted; which perhaps may be more perswasive, and definitive, than what hath been said by me.

Dr. *Charlton*, in his Enquiries into Human Nature; there treating of Motion voluntary, and how performed by *Animal Spirits*, according to the Opinion of the Ancients: He saith, Page 495. 'But in this our more illuminate Age, Fate hath brought forth some Physicians of this Nation and Colledge, of most profound Learning, and admirable Sagacity of Spirit; who laying aside that so antique Hypothe-

sis

‘sis of Animal Spirits; as both improbable and unnecessary: hold it to be sufficient to solve all the Phenomena of voluntary Motion, if it be supposed, That the dictates of the Soul are transmitted from the Brain, to the Nerve and Muscle to be used, not by emission of any Substance whatsoever, but by a meer contraction of such fibres of the Brain, as are continued to that Nerve.

And Page 501. he saith deridingly: ‘We Physicians indeed speak magnifickly of Spirits Animal, as of the plenipotent, and immediate Instrument of the Soul, in all her Operations upon the Body: — Yea more, in a præternatural State also, we make them only not omnipotent. For, what Disease of the Brain can ye Name, which hath not been referred to their Vlees.

Afterwards, Page 503. ‘And yet notwithstanding, after all our specious Discourses of these Emissaries of the Soul, Animal Spirits; we are distracted by various Opinions concerning them: still anxiously inquiring, of what Matter, in what Place, and how they are generated; what are their Qualities, Motions, Ways, and Manner of acting; and in fine, uncertain whether they be real Creatures of Nature; or only the Idols of human Imagination.

And Page 515. he adds: ‘Perhaps then we are equally uncertain, whether there be in *rerum Natura* any such things as Animal Spirits, of distinct Species from the vital-Spirits, or not. Truly my Opinion is, that we are so: And no less Man than Dr. Harvey expressly denied their existence; ‘*De generat. Animal. exercit. 70. Nihil sane in corpore anima-*

‘Illum, Sanguine prius aut praestantius reperitur; neque Spiritus, quos à Sanguine distinguunt, uspiam ab illo separati inveniuntur.

So do all the *Peripatetics* hold against *Calen*;
‘Unum esse duntaxat spiritum, vitalem, singulis partium omnium officiis deservientem. Joan. Imperial. de Ingen. human. Page 52.

And *Sir G. Ent* (*Antidiatriba. pag. 141.*) *Ego, praeter unum sanguinis calorem, nullos in animali spiritus agnosco; sed in partibus singulis primum hospitari sensum, qui ad Anima imperium excitetur.*

You see now the concurrent Opinions of these great *Philosophers* and *Physicians* against *Animal Spirits*; and that they have, no *Being*, but only in the *Fancies* of some Men. Then *Dr. Morton's* whole Doctrine of various kinds of *Fevers*, is fictitious, null and void; and the Indications from thence in Practice, must needs be false Guides, extravagantly leading out of the right way of Curing. And now, I must make use of this *Author's* own words, as leveling against himself. *‘An enim fas est, ut ii qui falsas & fictas tantum Morborum causas contemplantur, veram eorundem & vivam Ideam ratiocinando unquam formarent, eventum certum denunciarent, vel justas Indicationes, atque equam Medendi Methodum Stabilirent? Praefat. ad Lectorem, Pag. 11.*

To establish the verity of *Animal Spirits*, and to persuade a belief thereof: This learned Author tells us; that the *Existence* of *Animal Spirits*, may be proved with as much Demonstration, and a like Reason, as the *Soul* it self: Because they are both
B
known,

known, only by their effects, and not *à priori*. 'Hoc
 'modo existentia Spiritus Animalis atque Anima ipsius
 'equaliter demonstrari potest, adeo ut utriusque existen-
 'tia pari ratione vel agnoscenda vel neganda sit.
 Page 7.

I beg his pardon, and must deny that equality of Proof, for *Reasons* following.

First, There is a Necessity of allowing and owning the *Architectonic Spirit*, the vital *Principle Anima*, that formed the *Machine* of Human Body; and is Supreme *Moderator* in the Government. The *Specific Form* is not to be questioned, or doubted, in every Creature, but that there is such, which gives the *Being*, and the Distinction from others; only the *quiddity* and *quality* thereof, may be doubted, and controverted.

Secondly, None have denied, nor so much as doubted of the *Souls* Existence, the Heathen *Philosophers* not excepted; but they have denied *Animal Spirits*, from the difficulty of Admittance.

Thirdly, There is a great Disproportion, and Inequality of Proof; between a Thing that *must* be, and can by no Reason be denied, but assented to by All; And a Thing *dubious* that *may* not be; that by many is denied to be from valid Reasons: where there is no Necessity for the use of it; and where is great Difficulty and Discord of Opinions in proving the Reality and Certainty thereof.

Fourthly, The *Effects* of the one, are so manifest, as altogether undeniable: But the reputed and sup-
 posed

posed Effects of the other; are so dubitable, disputable, and improbable; that many learned Men of the highest Rank, do not own such Effects, to proceed from *Animal Spirits*; but have assigned other causes to produce those Effects. Wherefore, *Equality of Proof*, does not, and cannot possibly so appear.

Here we might end; as not expecting to gain Information of *Fevers*, by farther Disquisition herein; since this first *Position*, being the *Basis* of the whole work; is but an *imaginary*, and *erroneous* Supposition: Yet for Discourse sake, and to observe the *Novelties* dependant upon these Supposed *Animal Spirits*, we will proceed a little farther, and take notice of some remarkables.

Spiritus Animales esse, rō ἐνεργῆδες, seu primum Principium activum, & quasi fermentum universale totius Corporis, à quo Sanguis & humores varie agitantur & immutantur non dubito. Dr. Morton de Pyretolog. Pag. 12.

This is a Note above *Ela*, that passes my understanding: This Sounds *Metaphysically*, appertaining to *non Entities* (such as *Animal Spirits*) and above the lower Region of Notions in *Physick*.

If this Report be true; there is a strange Revolution in the *Monarchy* of the *Microcosm*: The Supreme regent Principle *Anima*, is dethroned; and *Animal Spirits* have usurp'd the Government. *Anima* which was *Forma informans*; and always *Principium Regens*; must now truckle under the Power of *Animal Spirits*, according to this new Doctrine.

I never met with any that ascribed such a Domination; that gave away the *Priority* and *Supremacy* to Animal Spirits: That is an Assertion against the Prerogative of the *Regent* vital Spirit *Anima*, which is τὸ ἐνεργητικόν, the first active Principle; and the last acting *ad terminum vite*; and the only acting Principle *potestate propria*, in Human Nature. This is the Spring *mouvent*; and all the rest are *moved*.

Animal Spirits were never allowed but a delegated Power to act *instrumentaliter*, (not as *primum Principium activum*) and always supported by the Energy and Emanations of the *vital* Principle, the *Life*. *Instrumentum non movet, nisi motum. Ax.* For when the Life ceaseth to act; where then, and what becomes of your *Animal Spirits*? They are inactive, and cease from motion; shewing their Dependancy, (if any such were) and actuated; not *primum Principium activum*. I cannot therefore imagine with Reason; how *Animal Spirits* should be the *first*, or chief active Principle, since they are generated daily (as commonly said) of the arterial *Blood*; then there must be a *Principium generans*, preceding that which is generated; and much superior.

But how will you reconcile these two repugnant *Antitheses*. Pag. 6. affirms, *Spiritus esse primum principium activum totius Machina*. And Pag. 7. he saith, Animal Spirits are *Anime Organon*.

Here is *contradictio in terminis, & in rebus*: or else, Animal Spirits must be of a *Protean* Nature; both *active* and *passive*, *Agents* and *Instruments*. They cannot be termed an active Principle; because they

they can have no Power but what is derivative from their generant Principle *Antma*; and are only Instruments, acted and used by the τὸ ἀνεργητικόν, the vital Principle: So that Animal Spirits (when allowed) at most, are but τὸ ὀργανον; and of a latter production.

‘ *Cerebrum esse officinam & quasi Cisternam communem Spirituum, ex illius fabricâ peculiari patet.* Pag. 11. *Puretolog.*

This Author tells us; the Brain is the office appointed for elaborating Animal Spirits. To which I shall give no other Answer at this Time; but recite the Sentiment of a most judicious *Physician* upon this Point.

‘ If any Man shall seriously, and without Prejudice consider the great bulk, cold Temperament, various Parts, Fabrick and Texture of the Brain; he will at length find but little Reason to believe, that Nature hath framed it chiefly for a Laboratory of Spirits. They tell us, that these Spirits are made of the most subtile, most refined, and volatilized parts of the arteriose Blood, by way of Sublimation: But can a Part so dense, so cold, so clammy, and so like a Bogg, as the Brain seems to be; be thought an Instrument fit for Sublimation or Rectification of a Spirituous Substance? — Dr. Charleton. Of Human Nature. 6th Praelect. Pag. 515.

‘ *Promanare verò hos Spiritus à Cerebro, uti radios à Sole, in totum Systema corporis influere,* — Dr. Morton *Puretolog.* Page 10.

He compares the Motion of *Animal Spirits* with the Rays of the *Sun*, imperceptible for swiftness: And in Page the 9th. to *Lightning*, for their instantaneous motions, darting through the Body of Man. All which, is very much doubted by some; and flatly denied by others.

The learned Dr. *Charleton* finding so many Difficulties, and Dissention of Opinions concerning the *Matter, Generation, and Qualities* of *Animal Spirits*, saith: 'Equally uncertain it is, by what kind of Motion these invisible *Emissaries* are transmitted from the Brain through the *Nerves*; whether they fly swiftly, or creep along slowly. For some there are, who fond of the *Chimera's* of their own Imagination, and carried away by Affectation of Glory from the Invention of I know not what new *Theories* in Physick; (as if Philosophers were like young Ladies, best pleased with Novels;) have confidently taught, that these Spirits are not only moved, most rapidly in the Brain and Nerves, as *Lightning* is darted through the *Air*; but as it were *Shot* out, at the command of the Phansie into the Nerves; and recall'd again by the same ways in an Instant, according to the exigence of these Actions to be performed by them. And yet neither of these motions seem consonant to right Reason. And goes on to prove ——— Pag. 505, 506.

In the next *Page*, he brings in another Dissenter herein; whom he admires and applauds for his Sagacity and profound Judgment. 'No wonder then if Dr. *Glisson*, plainly discerning the *Incongruity*, of this most rapid and reciprocal Motion, attributed

‘buted to the Animal Spirits; not only wholly re-
 ‘jected it, but excogitated another plainly *contrary*
 ‘thereto. For he concludes, that the Spirits lodged
 ‘in the *Suctus nutritius*, are carried from the *Brain*
 ‘through the *Nerves*, by a Motion not impetuous, or
 ‘rapid; but *gentle*, *slow*, and *placid*, — As the
 ‘Juice of Plants is believed to creep up from the
 ‘Roots, along by their Fibres——

The Notion that Dr. Glisson, and Dr. Charleton
 had of Animal Spirits; is far different from what
 our Author of *Puretologia* affirms them to be: For
 they do not allow of *Subtility*, *Volatility*, and *Velo-*
city of Animal Spirits, for many persuasive Reasons;
 shewing the Inconvenience, and Improbability there-
 of. And therefore in Page 504. Dr. Charleton
 saith.

‘But these and other Reasons, induced our most
 ‘excellent Dr. Glisson (*de Ventric. and Intestin. cap.*
 ‘8. *num. 7.*) to form his Animal Spirits of a consti-
 ‘tution exempt from all these inconvenient Quali-
 ‘ties. He describes them to be *mild*, *placid*, *sedate*,
 ‘*fixt*, *sweet*, *nutritive*, corroborating, and apt to
 ‘consolidate; and in all these respects, exactly like
 ‘the Spirits contrived in the *white* of an *Egg*. ——
 ‘Concluding, that the select part is changed into
 ‘Animal Spirits, not by *Sublimation*, or *Meteoriza-*
 ‘*tion* (as all others held before) but by *mitigation*,
 ‘*Refrigeration*, and whitening. So that in fine; if
 ‘their Nature agree with this character; I do not see
 ‘by what right they can be called Spirits, accord-
 ‘ing to the common Notion Men have, of all things
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 ‘their Nature agree with this character; I do not see
 ‘by what right they can be called Spirits, accord-
 ‘ing to the common Notion Men have, of all things
 ‘known by that Name.

Having given you the Sense of these two great Philosophers, and expert Anatomists upon this Point; I need add nothing more, until Answer be given thereto.

And thus much briefly, by way of *Dubitation*, and *Improbability*, to the Preliminary, and *positive* Assertions in *Puretologia*; whereby that *Author* endeavours to establish his new *Hypothesis*. Upon the Review, of what hath been said concerning *Animal Spirits*, you may plainly see, how uncertainly and weakly they are bottomed; as unfit to lay the whole Practice of Physick thereupon.

I proceed now, to enquire nearer into the Doctrine of *Fevers*; where this Definition first presents.

‘ Febris acuta in genere est calor preternaturalis, in Sanguine accensus à Spiritu animali; miasmate quodam deleterio contaminato, & ex accidenti quodam irritato, atque inde insolito more præter Naturam suum expanso. Dr. Morton Puretolog. P. 50.

Febris est calor preternaturalis. So far I agree; from the etymon of the word, *Febris à ferbo vel ferveo*. But I cannot assent to what immediately follows.

“ In Sanguine accensus à Spiritu animali. This begets a *Dissertation*; and I cannot allow *febrile* Heat so arise from the *Animal Spirits*. For; first you must prove, the *Animal Spirits* to be (*fons caloris*) the Origine of *Heat* in Human Nature. Or Secondly;

y; you must prove *febrile Heat*, to be so distinct, and differing from *natural Heat*; as arising from two several different Principles.

The *first* is not probable, or rational: Because *Chylification* and *Sanguification*, precedes, and is performed before the Production of *Animal Spirits* (by the Assertors of animal Spirits) and those Operations are not performed without *vital Heat*, issuing from the *vital Principle*; and there can be no other rationally assigned.

The *Second*, as improbable and difficult to be proved: For, the *Heat* of animal Spirits, is but *mutatitious* (at best) borrowed, dependant, and supported by *vital Heat*; and not arising from an independent Principle. This *preternatural Heat*, ascribed to animal Spirit; is the same in *Specie*, with *natural Heat*; and they differ only in *gradu*; *Febrile Heat* assurgng from the same Principle, as *natural Heat*.

But why in *Sanguine accensus*, and no where else?

As if the Blood were the *first*, and the *only Place*, where *Fevers* do begin, and have their Residence: which Doctrine I cannot comply with, and must assert otherwise.

That *Fevers*, being only the *preternatural Heat* of the *Life* incensed, and *Symptomatical* only: *what* ever the *Morbifick* cause be; and *wheresoever* it be, in any Part of the Body; there the *Fever* begins, and from thence it is continued, until the *Morbous Matter* be removed, or much abated. For, no Part
of

26 The Definition of Fevers,

of the Body is injured, but the *Life* (being *ubiquitary* in the *Microcosm*) is first sensible of the Hurt, and is disturb'd thereby; grows *angry*, *hot* and *fiery*; (*nisi quodam irato*) endeavouring thereby, to extricate and free her self from the mischief.

‘*Miasmate quodam deleterio contaminato, & ex ac-*
‘*cidenti quodam irritato, —*

Here 'tis said; the *Animal Spirit* is contaminated with some *Venom*, and irritated thereby, — This being the Definition of acute Fever in general, then all sorts of acute Fevers, must arise after this manner, and from such a cause; as *venomous Matter*.: *Quicquid predicatur de genere, predicatur etiam de Specie.*
Ax.

Let us know first, what this learned Author means by *venomous miasm*; of which we have no better Account than this, from himself. ‘*Hujus miasmatis*
‘*heterogenei descriptionem nemo sane à nobis requirat,*
‘*quandoquidem omnes nostros sensus plane Superat.*
‘Pa. 50.

Here is an *imaginary* venom; seizing and affecting *imagined*, and *supposed* animal Spirits; and upon the Result, or conjunction of these two dubious and difficult conceptions to be proved: The Doctrine of Fevers is founded; and a general Practice conform to these *Notions*, is regulated thereby. But I should be loth to venture my Life, or the Lives of others, upon such *Uncertainties* and *Improbabilities*, for the Rule of Curing. To shew therefore the incomprehensiveness, and unsuitness thereof, to govern and direct the general Practice of Fevers; I shall propose

pose some cases of *acute Fevers*, that we may see how these *Positions* do prompt and indicate proper Means, and suitable Methods of Cure: And from thence we may rationally conclude, the *Verity*, or *Error* thereof.

A Person that hath eat and drank too much; the night following, is very restless; next morning complains of fulness, and loathing of any Food; is very Fevorish, hot and burning.

A *Fever* now presents plainly; but what is to be done in the case for Remedy? By the Doctrine aforesaid, the *animal Spirits* are *invenomed*, and the Patient must be Cured with *Alexipharmical* Antidotes, to expel the Poison, that causeth this *Fever*: Such as the *Jesuits Powder*, that hath no manifest operation; but an *occult* vertue to resist *venemous* Matter. And this is the *Febrifuge* so much magnified, and used by Dr. *Morron*, as excelling all others.

But my Judgment leads me another way in this case: Here is an oppression from Meat and Drink loading the *Stomach*, not being digested and duly sent away. Now what does this case indicate? but only a *discharge* of the matter offending, either upwards, or downwards, by Medicine of Such Operation.

The *Fever* is plainly perceived; and the cause as easily understood: But where the *venom* afflicting the *animal Spirits* in this *Fever* will be found, I know not; nor do I think there is any such.

Another is afflicted with the *Colic*, by great Torsions and Pain from *Obstruction*, or acrid lancinating humors.

humoral Matter in the *Colon*: These Pains being violent and continued; prevents sleep, and unavoidably raiseth a *Fever*. The vital Regent Principle being molested and provok'd hereby; then æstuates with Inquietude, and grows hot with Indignation, being disturb'd in Government.

Now what manner of Cure is here required for this *Fever*? But only some good *Aperitive*, and *Abster-sive* Medicine, to open, cleanse and free the *Guts*, from all degenerate, obstructing, flatulent Matter, that causes these Pains: Which being well performed by a true *Purgative* (and not of the common virulent sort) the Pains ceaseth; and the *Fever* is gone; because the *Life* is then pacified, at Ease and Rest, cool and temperate; the offending Cause being removed.

What Occasion, or what need was here for a *Febrifuge*? But only what was *Curative* as aforesaid; for removing the Cause aforesaid. The *Jesuits Powder* would contribute nothing to this Cure, (so much admired and used by some) I rather think it might do *Hurt* in this *Fever*; as the medicine by its nature does Suggest, which we shall enquire into anon. No *Venom* I can discover in this case, requiring such an Antidote.

Pains of the *Gout*, or from the *Stone*, raiseth a *Fever*, (for the Reasons aforesaid) being the common Symptom attendant upon all *dolorous* Diseases, that disquiet and incense the *Life*. Here is no need of a *Febrifuge* in these Fevers; but only such proper Means, as these Diseases require. The *febrile* Heat goes off, or abates; as the Diseases yield to the Power

Power of Medicine. *Symptoms* come and go with their Diseases, on which they depend; and *febrile Heat* is only *Symptomatical*, as before proved.

Here we might enumerate, and run over many depending Fevers; where no such *Poyson* is to be found: But these may suffice to inform; that *acute Fevers* are not so *venomous* in their nature generally, as the *Definition* of Fevers recited, would have us to believe. *Genus pradicatur de omnibus Speciebus sub se contentis. Ax.*

But now let us understand (if it can be understood) what this *Venom* is, that our *Author* assigns to be the material Cause of *Fevers*, and of most other Diseases; that is so frequent and common; and requires Curing by *Alexipharmacals*. The *Inventor* and *Assertor* of this *Novel*; probably can give us the best Account, who defines *Poyson* thus.

‘Venenum seu toxicum est quid deleterium, atque vite principio, seu spiritibus animalibus inimicum, unde facultas eorum expansiva penitus obruitur, & flamma vitalis necessario extinguatur. p. 147-

We must consider this *Definition* in its several *Parts* distinctly; whereby we may the better apprehend the Result and Comprehension of the *whole*. This is the *Standard* set; to examine and know *febrile venemous Ferments* by; and to shew the manner of their acting destructively: For by this *Definition* of *Poyson* in general; he would have us to understand *analogically*, the Nature of that *Poyson* which causeth *Fevers*; as he intimates in the same Page.

Venenum seu Toxicum est quid Deleterium, —

This is *idem per idem*, or *ignotum per atque ignotum*. We must proceed on for better Information *atque vita Principio, seu Spiritibus animalibus inimicum*, Here the Life, and animal Spirits are made *one* and the *same*; or equal at least in vitality; for so I must conclude: First, From the Particle *seu*, connecting those words as *Synonyms*: And likewise He useth *seu* equivalently, and for that purpose in the front of the Definition; *Venenum seu Toxicum*, signifying the same *Poyson* by two words.

Secondly, From the words immediately following.

*Unde facultas eorum expansiva penitus obruitur
& flamma vitalis necessario extinguitur.*

The which do declare; *Febrile Venom* to have *Antipathy* against animal Spirits, as to the Principle of Life: That the Strefs of *Poyson* aims at, and lies upon animal Spirits, as upon the *Life*. That the fatal stroak is given there; and the *ratio formalis* of Dying represented, by Contracting and Stifling the Expansion of animal Spirits; which puts a Period to *Vitality*: And that animal Spirits are the *Bioluminum*, the Lamp of Life. What more or greater can be said of *Anima*, the plastic and the Regent Principle; than now is attributed to animal Spirits?

This is Strange *Philosophy* to me, such as I never knew before, deeper than my Reason can fathom; and

Examined.

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and above my Faith to believe: That *animal* Spirits, so much questioned and doubted, whether they have any *Being* in *Humane Nature* (though so unnecessary and improbable) should now be exalted as *Supream* or made *coequal* at least, in dispensing and managing vital Operations. *Credat qui volet.*

Let *animal* Spirits be first proved (*ἰλεγενησικῶς*) convincingly; that there are such, from the necessity of their use; we may then more likely be induced to believe, the new *Hypothesis* founded thereon.

SECT.

SECT. III.

The Difference of Fevers; And their Division into Classes.

Authors concurring in common Doctrine; have made this Difference, and Division of Fevers; (*à subiecto in quo calor febrilis insidet*) from their place of Residence; in the Spirits, Humors, and solid Parts: which makes this tripple Division of Fevers.

Ephemeral, Humoral, and Hectic.

Famosa & Vulgatissima est Febris essentialis differentia; qua Febris in Ephemeram, Humoralem, & Hecticam, dividitur: qua tota à subiecto Februm petitur, Troph. Serrier Pyretolog. p. 13.

Ephemeral Fever, is an effervescence of the Spirits only; and continues but a day, or two.

Humoral, is the effervescence of putrid humors; and continues a longer time.

Hectic, is a preternatural Heat in the Solid parts; and is most durable, and fixed.

All these Fevers must take their rise in the Heart, (by the common definition) that's the Center; and
Seat

The Difference of Fevers, &c. 33

Seat thereof. You have brought all Fevers into a little compass (the *Heart*) where we may soon find them, if they were there to be found: And if all this were true; what advantage, and what use can we make of it? What cunning ways will you invent, to make your *Practice* answer this *Doctrine*? and how will you make this *Doctrine* serviceable in *Practice*?

This Celebrious *Division* is essential, general and comprehensive: But (*quid inde boni?*) what shall we learn thereby?

If you come to a *Patient*, whose *Fever* is beginning; and the *Fever* is one of these three *Sorts*, comprised in the general *Division*: you have no help by this *Doctrine* (if it were true) no information to determine what; or prosecute with what.

You cannot ask the *Patient*, how are the *Spirits* of your *Heart*? How the *Humors*? And how the *Flesh*? but you must look off the *Heart*, and cast about somewhere else; inquiring here, and there: How is your *Stomach*? have you good *Appetite*, and digest well? are you *Costive*? how is your *Head*? do you *urine* freely? have you *pain* any where? and so forth —

After all these and such like necessary *Questions*; 'tis very probable, you may find out the *place* where the *Fever* is bred, and what is the *Cause* thereof: If so, as true it is; what then have we to do with the *Heart*; but only to examine by the *Pulse*; how affected, or afflicted in the case; what consent from thence, or condolence; what vital *Signals* by that Pulsation; not what *Sort* of *Fever*.

Now after all the subtle and nice distinction of *Ephemeral*, *Humoral*, and *Hætic*; we must examine most Parts of the Body (the principle at least) to find out the *Rise* and *Seat* of the Fever; and then it will appear to be; not *in Corde primo accensa*, (as you say) but *in Corde per consensum*, and that some other *Part*, is the original cause of the *Fever*, where the *Cure* is to be directed.

If there must be a place, or places in the Body, assigned for Fevers, as the *Rise* and *Seat* thereof: And since they are all *Symptomatical* and dependant upon various Diseases in divers Parts of the Body, as their causes occasional; (*Sedes Morbi, est Sedes Febris*) then where the Disease is, there is the *Seat* of Fevers; So that the difference of Fevers from thence, will not be *triplex*, (according to this antique approved Division) but *multiplex*.

I wish you good Success with your Doctrine of Fevers; but I should be loth to be a Patient under it; least the first tryal of your Skill upon me, should be the last *Scene* of my Life.

There is another received distinction of Fevers; into *Essential*, and *Symptomatical*.

And this I must take notice of; because it byasseth Practisers from the right Notion of Fevers; and causeth error in the designs of Curing. For this Distinction may well be set aside; when as there is no Fever *essential* (therefore no Disease) but all are *Symptomatical*; arising from and dependant upon some
Disease,

and their Division into Classes. 35

Disease, morbidic Miasm or Seminary, and a Symptom thereof.

And this appears from the Definition of Fevers; (*Febris est calor præter naturam*—) preternatural Heat being the genus; comprising all Fevers under it: And this Heat, (by your Doctrine) a Symptomatical Quality only: The distinction then of Essential and Symptomatical Fevers, is void; unless you will hold a contradiction, in your own learning.

But why some Essential, others Symptomatical? *Riverius* gives this account: *essentiales dicuntur; quando putredo in venis communibus, & extra partes privatas accenditur. Symptomatica vero, quando in parte peculiari inflammata, putredo aut suppuratio fit: a qua ob vasorum communionem vapor putridus cordi continuo communicari potest; — lib. de febr. p. 373.*

They that will take this for good Reason, may be so satisfied; and probably they may not see the Definition of Fever therein contradicted: (*Calor in Cordis accensus, & ex eo*—) and the Doctrine discordant in it self.

Another Distinction of Fevers there is; which divides them into Continual and Intermitting.

This difference is apparent to vulgar understandings; but the manner how; the matter what; the place where generated; causes occasioning and promoting: These are not so well known; which hath produced diversity of opinions among the learned: and these I shall take notice of in their due places.

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Continual Fevers are distinguished into *Putrid*, and *Imputrid*.

Intermitting Fevers, are all adjudged *Putrid*.

Some have made this general Division of Fevers ; into *Simple*, *Putrid*, and *Pestilential*.

There are also Distinctions of Fevers, termed *accidental* differences ; and these *Fevers* are called by their Names : (which serves only to confound young Practisers and amuse the people) thereby making Fevers more perplex, and difficult to be understood, by additional *cognominations*, from complication of Symptoms.

As *Epiala*, *Lipiria*, *Causus*, *Syncopalis*, *Soporifera*, *Affodes*, *Elodes*, *Tiphodes*, *Phlegmonodes*, &c.

Fever by *Denomination* ; and different Fevers by *Cognomination* is strange Doctrine : Thus compounding of *Symptoms*, is the confounding of *Reason* in Practice.

Since all *Fevers*, or *febrile* intemperature, is only the æstuation, and disturbance of the vital governing *Spirit* ; by provocation from some *Disease*, or *Morbific* Cause ; producing various *Symptoms* in several Parts of the Body : Tacking such *Symptoms* together by *Cognomination* ; that have no dependance upon each other in causation, or existence ; is no good fashion, nor good reason.

At

And their Division into Classes. 37

At this rate of *diversifying* and *denominating* of Fevers, by coupling them with *Symptoms*, and *Diseases*; you may make five hundred sorts more of Fevers, and draw all the practice of *Physick* upon Fevers: *Plurisie* fevers, *Stone* fevers, *Colic* fevers, &c. All the *Acute*, and most of the *Chronic* Diseases, have Fevers adjoined.

The Practice of *Fevers* after this manner; may be as large, as the Practice of *Physick*: And by this variation of Fevers in *Masquerade*; from *Complication* with other *Symptoms*, and *Diseases*; the Doctrine of Fevers will stretch in *infinitum*; not to be comprehended by human understanding.

They might have put in *Camp* Fevers, and *Fleet* Fevers for variety, among the rest: But if you understand Fevers no better, than what your *Books* and *Tradition* does inform; *Princes* are like to have but a melancholy return of their brave *Souldiers* and *Seamen*; as too oft it falls out so.

And here I might give you a sad Account of *Men*, and *Money* lost after this manner; by the *formality* of *Physick*, and *deficiency* of the *Professors*: But I troubled my self once before in this matter; and I shall trouble my self no more; But this *obiter*.

If all other *Symptoms* and *Diseases*, were to have various names affixed to them, from the diversity of *Symptoms* happening contemporary; from *Complication* with other Diseases: They might also be varied abundantly, (to no purpose) by differing adjunct *Titles*, as properly as *Fevers* are thus multifariously distinguished

38 *The Difference of Fevers,*

distinguished and denominated; wherein there is no reason, nor advantage for Curing.

Symptoms supervening and complicating with *Fevers* are such as these: *Horror, Rigor, Pandiculation, Oscitation, Vomiting, Fluxes, Watchings, Deliriums, Hamorrhages, &c.*

Hereby shewing the various deportments, Passions, Agonies, and strivings of the *vital* governing Spirit; (*Spiritus impetum faciens*) preternaturally affected and provoked; according to the diversity of *Morbons* irritating causes; And also shewing the different *Parts* infested therewith; labouring under the impulsions, and expulsions of incensed *vital* power; endeavouring by such extraordinary motions, to expel and cast out what is offensive and *hostile* to sedate *vital* government.

But Writers have given themselves much trouble to find out, and set forth the *Causes* of such *Symptoms*; assigning them, as particular *Characters* to distinguish *Fevers* by: Herein shewing their Ingenuity, Nicety, and Exactness, in giving a full Account of all things appertaining to *Fevers*; (as they would have the World believe) But the *Insufficiency* of the *Reasons*, and *unprofitableness* of those *Endeavours* are such; that I shall not trouble the *Reader* with the Inquiry, and Examination of the Validity thereof.

SECT. IV.

Of Putrid Fevers.

BEfore I set down the *difference* and *distinctions* of *putrid* Fevers, delivered to us by Authors, Ancient and Modern; I think it necessary, first to inquire into the word *Putrid*: that we may know what is meant by *Putrefaction*, and *putrifying* in their sense; that first taught; and those who now support the Doctrine of *putrid* Fevers: whether they be all of a mind; and what confidence we may have in this learning, upon their dissent; or to whom we may adhere.

In determining of *putrefaction*, I find there are variety of opinions, and from thence several *Definitions*.

Galen's definition seems to agree with *Aristotle's*: And (for brevity sake) I shall only give you the explanation and sense of both these great Men; well done by another Author in these words. *Putrefactio nihil aliud est, quam corruptio caloris nativi, in humido radicali existentis alicuius mixti corporis, facta ab externo & peregrino calore. Kercherus.*

Herein external peregrine *Heat*, is made the aggressor, and invader of the Life of every mixt Body:

That natural *Heat* is set upon and destroyed, and consequently radical moisture is consumed.

This is the sense and meaning of the celebrated Definitions of *Aristotle* and *Galen*; wherein there are these great mistakes.

1. *Calor innatus* and *Humidum radicale* are supposed and made substantial Principles in nature; when (*revera*) they are but *Qualities* assurgung from their Principles.

2. They are made the support of every *Animal*; and to these they have attributed too great a share in mixt Bodies; as if the Being thereof depended essentially thereupon.

3. That innate *Heat*, is seated in radical moisture; where putrefaction and corruption begins; and that the Life of an *Animal* consists in these two: That they are *Anime domicilium*; the which failing, Life departs.

4. Hence it is that *Putrefaction* is defined, by the alteration, and perdition of these two Principles in Nature, which *Galen* often calls, *totam rei substantiam*.

The Doctrine of Physick fails much from these grand errors; which biasseth Practisers in the Cure of many Diseases.

For *Putrefaction* is caused, not only by external ambient *Heat*; but also by external *Cold*: And particularly in the case of putrid Fevers; cohobited transpiration

transpiration by cold occluding the Pores; is one chief cause assigned by most, if not all Writers, And likewise we find that other Animals, and also Plants, are mortified by extreme cold, which their natures could not bear; and from thence you need not doubt but Putrefaction follows.

Putredo, Putrefaction is not rightly defined by alteration of Qualities, *Heat* and *Moisture*; that may, or may not be; and are accidents, not essential to Putrefaction: For *Dry*, and *Cold* Bodies are subject to putrifie; as *Bones*, *Straw*, *Wood*, &c. wherein is no sensible *Heat* or *Moisture*; and do putrifie into dry powder.

Heat and *Cold*; and I may add the other two first Qualities also, *Wet* and *Dry*; though they may be causes of putrefaction sometimes; and sometimes the effects thereof; yet they are not sufficient, to set forth and illustrate Putrefaction, as the *ratio formalis* thereof; and a result differing from all other preternatural alterations and transmutations. Nor does this *Definition*, make distinction between putrefaction, and combustion (*à calore externo*): nor sufficiently extinguisheth putrefaction from fermentation.

And thus much concerning putrefaction in general, from the two celebrated Definitions of *Aristotle* and *Galen*: if you be satisfied therein, I am not, They sound great in the *Greek*; but signifie little in *English*.

I might write the *Definitions* of many others; *Zeigler*, *Capivactius*, *Kyperus*, &c. The examining
and

and comparing whereof, would give more trouble than satisfaction: And therefore to draw home-wards, and come to the business intended; putrefaction in Fevers particularly; wherein also we shall find Authors much dissenting.

Riverius a noted *French* Author, much consulted with, and followed in his methods; because abounding with variety of Medicines; taken up upon trust from other Writers. We will inquire into his *Praxis* of Fevers, and see what he grounds himself upon, in designing the Cures of Putrid Fevers.

He makes all putrid *Fevers* to arise, and have their difference from the four Humors in the Mass of *Blood*; according to the old *Galenic* doctrine. The more temperate part, called *Blood* specially and particularly: The hotter part, *Choller*: The crude and colder part, *Phlegm*; The grosser and more feculent, *Melancholy*.

When any of these four parts of the *Blood* do abound and putrifie; then a putrid *Fever* riseth and particularly denominated; as *Sanguinous*, *Bilious*, &c. putrid *Fever*.

And if these *Humors* putrifie (*in majoribus vasis*) in the great Veins and Arteries; then putrid Fevers *Continual* are generated: But if (*in prima corporis Regione*) in the first Region; then *Intermitting* Fevers (in English, *Agues*) are produced.

The putrid *Continual*, are distinguished by their exacerbations; into *Quotidian*, *Tertian*, and *Quar-*
tan:

Of Putrid Fevers.

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Can: And putrid Intermittent Fevers, *Quotidian*, *Tertian*, and *Quartan*; by their paroxysms.

I might give you some more distinctions; but here's enough: For they all refer to, and rest upon the word *putrefaction*, of which we have only a bare name; but the sense and true meaning thereof, is yet obscure and dubious: And after so much nice distinguishing, and dividing of putrid Fevers, by putrefaction of different humors; and by difference of place or seat thereof; yet putrefaction in the true notion of it, is not set forth; (by this Author) and distinguished from other degenerate alterations.

After all this formality, distinctions, and divisions of putrid Fevers; they rest upon an imaginary foundation, which wants good proof to secure and establish the Doctrine.

For First; The Mass of Blood supposed to be compounded of four different Humors, *Blood*, *Phlegm*, *Choler* and *Melancholy*; is an antiquated opinion, now exploded by the best Modern Writers; that I need not trouble the Reader with more Arguments against it.

Cruoris massa ex opinione veterum, quatuor humoribus, nimirum Sanguine, Pituita, Bile, & Melancholia constare perhibetur — Hac sententia, licet à Galeni usque temporibus medicorum Scholis increbuerit; nostro tamen seculo, cui sanguinis motus circularis, ejusque alia affectiones, prius incognita, innotuerunt, aliquantulum suspecta esse capit, nec ita passim pro solvendis Morborum phenominis usurpat: quippe ejusmodi humores sanguinem minime constituunt, verum

‘verum qui sit appellantur (excepto sanguine) sunt tantum cruoris recrementa, quæ debent ab ipso continuo secerni : est enim sanguis reverà humor unicus ———
 ‘D. Willis lib. de Febr. p. 99.

Secondly ; The forenamed Author though he proceeds so nicely and positively, upon the diversity of putrid Fevers ; yet hath not set down putrefaction in fevers, how it is performed ; nor *in facto esse*, what it is in the result : But depends upon *Galens* definition of *putredo* in general ; which declares it to be caused, (*à calore alieno ambiente*) from external Heat ; and this is contradicted in the chief cause assigned for producing putrid Fevers, by this, and most Writers : viz. that they arise (*à calore non expirante*) from *transpiration* restrained ; the which frequently is impeded *à frigore externo*.

Notwithstanding all this discourse of putrid Fevers ; speciously set forth : *Febres putridæ, adhuc sunt febres ignotæ* : Then the followers of this Doctrine in their Practice, do prosecute they know not what : And thus the *Blind*, leads the *Blind* ; the *Patient* then is in a hopeful condition !

I must inquire farther for satisfaction in this matter ; and consult another Author, elaborately treating upon this subject, but otherwise bottomed in his learning.

Dr. *Willis* setting forth the Anatomy of the Blood ; thereby shewing, what parts it is composed ; he makes the analysis thereof into these five principles : Spirit, Water, Salt, Sulphur, and Earth.

Of Putrid Fevers.

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‘ Insunt igitur sanguine, veluti liquoribus quibuscunque ad fermentecendum aptis; plurimum Aqua & Spiritus, modicum salis & sulphuris, & aliquantulum terra. D. Willis, lib. de Febr. p. 100.

Upon these principles his Doctrine of Fevers is founded; making all febrile alterations, and effervescency of the Blood, to depend upon the different exaltations, depressions, and combinations of these Principles.

As touching the matter now in hand; and shewing how putrid Fevers do arise, he saith: *‘ Cum pars sanguinis oleosa sive sulphurea, nimis excalescens, supra modum turgescit, ac veluti in flammam adigitur; ideoque à similitudine qua humida putrescentia fervorem concipiunt, hujusmodi sanguinis ebullitio, quia calorem immodicum inducit, Febris putrida appellatur.*
‘ p. 164.

That these five parts (called principles) may be produced out of Blood by a Chymical Analysis, I doubt not: But that all these were pre-existing in the Blood, and distinct in form, to exercise their power, for producing various febrile mutations, by their exaltations, and domination over each other by turns; is a Doctrine that I must deny.

For it is questioned, and not yet proved; whether the fire be a true divider and separator of the parts of mixt Bodies; since all the transmutations that are made by fire upon Bodies; and the diversity of separated parts from thence, are not the natural constituent parts of the mixt, but products of the fire.

To

To wave the prosecution of these Principles, as they are asserted the Elements of all natural things, (which would be long and tedious) and to bring them down to our present purpose; examining how far they do declare the nature of Fevers, and particularly now that of putrid Fevers.

Here are *two* things to be inquired: *First*, Whether there be such an Oleaginous inflammable *Sulphur* in the blood, as this Author affirms: And whether the Heat and Ebullition of the Blood, does arise from this *Sulphur* inflamed, causing a putrid Fever.

Upon the opening of a Vein, and the *Blood* standing a while; there may be sometimes (not often) a greasy Scum, or Oiliness floating a top, separated from the other parts, and appearing uppermost: But granting this, what does it prove? Nothing to the kindling of Fevers.

For this *Sulphureous* oleaginous matter, that now separates; (the blood being out of the *Veins*, cold and putrifying) was not so; in conjunction and mixture with the rest; (when hot in the *Veins*, its proper place) making one *Homogeneous liquor*, being then under subjection to vital power.

And I answer this *Author* in his own words; refuting the *Galenic* doctrine of the four humors of the Blood: *est enim sanguis revera humor unus.* And presently after he adds these words. *Sed liquor in vasis effervescent solummodo sanguis & ubicunque loci per singulas corporis partes deferitur, usque idem est, & sui similis.* D. Willis. de febr. p. 99.

If the Blood then be in such a state (as this *Author* even now said) perfectly *mixed* and *homogeneous* in the vessels: I see no cause why; and cannot understand how this *sulphureous* part thereof (if such there be) in living Blood; that it should be apt and ready to take fire, and produce the effervescency and ebullition of putrid Fevers.

Nor can I reconcile this learned Man to himself; where in another place, setting forth putrid Fevers; he saith: '*Cum vero cruoris materies sulphurea ex-candescens supra modum efferves, mixtionis vinculum maxima ex parte solvitur, ut principia ejus à fermento cordis fere in totum distrabantur, & particula activa* (meaning spirit and sulphur) *à misto soluta velut in flammam erumpant.* Ibidem. p. 164.

In one place he affirms the Blood to be a liquor united in its principles, woven together into one uniform nature: and in another place he says; the parts of the Blood are loosed, and in a state of separation.

Now when the Blood is thus dissolved; the Sulphur does not abide to take fire, but takes flight; '*Substantia Sulphuris nusquam sincera cernitur, imo seorsim ab aliis non consistit, quin tenues evanescit in auras:* D. Willis lib. de ferment. p. 7.

Observe from hence: The Blood in its *compage* and *texture*, is not capable of firing and deflagration; in its *retexture* and dissolution, the inflammable Sulphur abides not for a combustion, but disperseth and vanisheth; & *hec tota Doctrina in flammam abit: Sic transit gloria fœti.*

Not-

Notwithstanding these *incongruities*; He proceeds to make out the *deflagration* of the Blood in *putrid Fevers*: 'That the principles of the Blood are separated by the *ferment* of the *Heart*; and being there rarified and kindled; from thence with a most swift motion, (*motu rapidissimo*) is carried through the vessels, and in the *deflagration* disperseth many effluvia of Heat. *Ibidem*, p. 164.

This is soon said, but not so easily proved. And in answer to all this; I will give you the sentiment, and determination of a late *Physician* of great repute, reasoning and denying all this, as irrational.

'*Verum nec in sanguine talem ebullitionem excitari; nec in corde hujusmodi fermentum adesse, facile erit ostendere: quanquam enim inter corpora quae ex salibus contraria prorsus indole praeditis constant, ubi commiscentur, magna effervescentia atque lucta exoritur, multaque effluvia discedant; dissimilis tamen omnino & magis benigna natura Sanguinis liquor existit, quam ut in corde aut vasis suis, tam aestuose & subito effervescat: quippe novimus, quam mitis ejus liquor, quam benigno plerumque succo perfusus, quam lenis & placidus ejus in venis versus cor refluxus; — D. Lower. de corde. p. 57.*

And farther, to null this *fiction* of abounding *sulphur*, and effervescency from thence in *putrid Fevers*: Take the testimony of a learned *Chymical Physician*, demonstrating by fact.

'The pretended sanguine sulphur, or Cacochymy of any in a high Fever, doth afford more salt, water,

ter, and Earth, each of them, than sulphur. I have taken that Diseased Blood termed Corrupt; which might seem to some, to abound with sulphur: And being cleanly conveyed into a Retort with a Receiver joined thereto, I have by a gradual fire regulated very strictly, brought over what possibly I could. In the upshot upon the separation of the several parts, I have found very little of sulphur, in comparison of each of the other. Dr. Thompson. *Aimastasis*, chap. 6. p. 51.

Then he gives you another experiment: 'I procured (saith He) the purest Blood I could get from a healthful person, putting it to the same igneous tryal, as the former degenerate, of equal proportion to it: Then after sequestration of the parts, I could not perceive any considerable difference, in the quantity, or quality of the several parts of the Sound, and that seeming Corrupt; which gives testimony that a Fever doth not principally arise from an excess of Sulphur, *Idem, Ibidem.*

Much more might be alledged against this improbable opinion: But I think there is enough said to dispel the fiction of *inflammable Sulphur* in the Blood; which is made the rise of *putrid Fevers*, causing effervescency, ebullition, and deflagration.

And now I cannot but admire, that the learned of this Nation, should receive this *phantasm* with such applause; and what advantage it brought to the Inventor: But the handsome *latin* Dress that this was presented in; so captivated their understandings, that they could not perceive the *error* and *vanity* of the

the Doctrine; that set it off; and don't pass'd without suspicion.

And frequently since, we have had other *Physick* works come abroad; which affords me more *matter*, and *Men* to oppose; but little to inform, and be a gainer by: yet if it be *latin*, then it is learned with many: But I do not judge of *learning*, nor of men *learned*, after that manner: I am not to be suared with any *language*, when I expect something else that I seek for, *Truth*, is *truth* in any language; *error* is so likewise: 'Tis the *matter* in writing, not the *Stile* of writing, that is useful, and praise worthy in *Physick*. But this by the way.

Now after all this labour, and ingenuity of invention by learned Men, setting forth how *putrid* Fevers are generated; I find *Helmont* that great Philosopher and Physician, denying there are any such common Fevers.

Sciant igitur Schola, cruorem in venis putrescere nunquam, quin simul ipsamet vena putreat, ut in Gangrena & mortificationibus. Helm. lib. de Febr. cap. 2.

He acknowledgeth the putredinous excrements in veins; not the Blood to putrifie: And he subjoins this reason; *quippe qui juxta Sacra; est Sedes, & thesaurus vite. — si vita non servet à putridine sanguinem in quo gliscit, quomodo preservabuntur ossa. Ibidem.*

The meaning of all this I judg; is to take away the frequency of *putrid* Fevers; that they are not so common as Authors and Practisers do make them:
That

Of Putrid Fevers.

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That the putrid matter of Fevers Salutory, is not putrefaction of the Blood: For when the Blood is putrified, the case is mortal. *A Corruptio sive privato, non datur regressus ad vitam.*

If the mass of Blood comes to be corrupt in the great streams of the Veins and Arteries, there is no hopes of reducing it; but death soon follows.

Now, you must understand the difference, and distinguish between *putrifying*, and *putrified*: *putrefactio incipiens, inferi*; and *putrefaction in facto esse, finit*. The first is curable, the latter incurable. But after all this Dissention and Contention in and about putrid Fevers; what certain knowledge have we in this Disease so called, but a Name? Since the material Cause, or Matter offending (giving the Denomination) is not adjudged and agreed upon: And how then shall a proper Method, with effectual true Medicines be adapted for their Cures?

I must confess; had I no Knowledge, nor Guide to direct me herein, but Books; I should be at a stand, and much puzzled what Course to steer; and with what Means to do the Business required or aimed at, when such Fevers present.

But how pernicious are the Methods and Medicines for the Cure hereof, as appointed by Authors; we shall see anon, when I come to set forth the Practice.

SECT. V.

Of Fevers Continual, and Intermittent.

According to Method and Custom: I have not omitted this Difference and Distinction of Fevers; but shall say no more in this Place, than what distinguisheth one from the other.

Continual Fevers are such as have no perfect Intermision; but only sometimes they have *Intensions* and *Remissions*: And from the difference of their exacerbations in Distance; whether every Day, or every third, or fourth Day; they are called Continual Quotidian, Tertian, or Quartan. But the consideration hereof, is not of such Moment in Practice, as to require various Methods of Curing; and therefore I shall not trouble you with the Niceties and Distinctions of *Authors*, reasoning thereupon.

Intermitting Fevers are such, as in the English are called *Agues*: And these are *Quotidian*, *Tertian*, and *Quartan*; from their Cessations and Intermissions, coming and going on such Days.

In assigning Causes for the *periodic* Returns of these Fevers on Certain and Several Days; and for their *Duplication*, and *Triplication*; Authors do so much

much differ in their Opinions; that an Account of their Conjectures, Reasonings, and Probabilities; would give us more Trouble, than Profit: I shall therefore wave those Disputes, that we may sooner come to the Curative Part, which is more Satisfactory and Useful; that proves more certainly, what is true, or false.

D 3 SECT.

SECT. VI.

Of Fevers Malignant, so called: Measels, Small-Pox, and Pestilential.

HERE we make *Malignant* as the *Genus*, comprising several *Species* under that general Denomination. I shall first examine the Import of the word, what is meant thereby; and then inquire into the particular differences of Malignant Diseases: For if we have not a true knowledge of the Sense and Import of the generical word; we cannot have a distinct intelligible Account of the *Species* or kinds thereof.

I hear great talk of *Malignant* Fevers sometimes; and I Consult Authors upon that Subject: But I am not satisfied what they mean; and so far as I can gather by the Discourses, they do not well know what they mean themselves; at least, not how to set it forth: For they have laboured to explicate the Intention and Scope of the word *Malignant*; and rank it with intellible Doctrine: But in fine, the Result terminates in *occult* Qualities.

And this is acknowledged by a late famous Author, treating of malignant and pestilential Fevers. 'Ig-
'notam ducunt originem, ut earum Cause, & essentia
'sine

Of Fevers Malignant.

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sine recurſu ad occultas qualitates raro explicentur.

Dr. Wilk de Febr.

How comes this word Malignant, to be tackt, as an Adjunct belonging to Fevers? Malignant Fevers, so much, and often treated; I know none such. For all febrile Heat (*in gradu Summo, & remisso*) is but the ſame Heat in Specie, iſſuing from the ſame vital Principle; and only differing gradually.

Furthermore, thoſe Fevers which are called *Malignant*; are obſerved by the beſt Judgments; to have their Heat more *mild and moderate*, than other Fevers: that are accounted, and termed *benign*: Therefore *malignant* affixed to Fevers, as a diſtinguiſhing Character; is an improper Compounding, and Confounding of words together; making the Senſe and Meaning thereof intricate and perplex; which breeds confuſion, and miſtakes in Practice.

Clarioris Doctrina gratia, nec non verioris; we muſt firſt underſtand, what that thing is, which truly may be called *Malignant*. Then Secondly; to what, this Malignant Thing bears Enmity or evil againſt, which it would hurt. Theſe two Points being rightly ſtated; illuſtrates and clears the Doctrine from Obſcurity, Ambiguity and Intanglement.

Malignant by the Import of the word, ſignifies Evil, Malicious, and Hurtful: And it is uſed by Phyſicians to ſet forth that which is very Evil, Pernicious and Dangerous, more than ordinary. And therefore Diſeaſes ariſing from ſuch malignant Cauſes are accounted worſe than others.

That which denominates and makes Diseases *Malignant*; is either some inbred Matter in Human Bodies, highly and variously degenerated into a *malignant* venomous state; as producing Cancers, Gangrens, Leprosie, Small-Pox, &c.

And this variously depraved *malignant* Matter; is capable of no other Description and Distinction; than what the Symptomatical Products and Effects thereof, does manifest the *Heterogeneity* of such causes in Human Bodies. Pertinent to our Purpose *Kan Helmont* Speaks, tho' about to prove something else: *'Excrementum venenosum in Febribus, praecordis, includi, producus sopores, deliria, &c. ergo virus anodinum est, & amens. In caducis potius esse venenum insensivum & amens, pro spatio affligens, in praecordis stabulatum. In Amentis hypochondriacis, venenum furiosum, vel cum joco delirans. In vertigine, virus rotans. In apoplexia, tollens sensum & motum, —* p. 268.

Hence you may understand; that great variety of venomous *malignant* matter, is sometimes generated in Human Body, producing many different, and dangerous Effects, afflicting variously.

Or else Secondly; *Malignant* Diseases are caused and received from without: As when the Air (that surrounds and enters the Body) is infected with noxious exhalations, and vaporous malignant *effluvia*, arising out of the Earth; from carrion or dead Bodies; expirations of venomous Creatures; or by *Influx* of the Stars; producing epidemical *Malignant* Diseases: As the *Pestilence*; or *Pestilential*, and *Ma-*

malignant in a lower Degree. Or by the Bite of some venomous Creature; or by depraved Corrupt Food, or virulent Physick.

And this malignant matter, whether inbred; or imperceptible Miasms from without: they do shew their Pravity, Taint and Infection, by the direful destructive Symptoms, that attend their Operations, and Alterations made in Human Body variously. *Quicquid recipitur, recipitur per modum recipientis.*

Some malignant Matter being more acute deleterious, does destroy sooner: Others not so fierce and active, do take more Time in killing; yet are more difficult and obstinate in yielding to means, than other Diseases that are not malignant.

All which does prove; that Diseases are rightly called malignant, from the material Cause only, of which they are bred.

Secondly; We must discern to what more immediately and directly, this malignant matter is opposite to, and where it makes the first Attack, and Impression; where the Stress of Malignity aims first, and lyes most upon.

Not to, and upon animal Spirits; because the Enmity and Contrariety, is not founded between them as Antagonists: For, granting there were no animal Spirits in Human Nature; the Repugnancy, Discordance, and Hostility by malignant venom would be the same; and the symptomatical Effects in like manner the same.

And it is but rational so to determine: Because Sympathy and Antipathy, Amity and Opposition in the nature of Creatures; issue immediately from the Life of one, and points directly at the Life of the other. Inclinations and Aversions arise from thence, and the first Impressions are made there, for mutual Complacency, or Resistance.

That which is venomous and destructive to one creature; is not hurtful to another; and serves for Food to some. The Dog and other Animals, eats Carrion; and it's good Food for them; The which would be destructive to Man, as Poyson. What can make this difference of good and evil among the Creatures, but the Specific Formative Principle, that fabricated those Bodies, and from whence all the distinguishing Properties do flow?

And not only Creatures of a different Species; but also Individuals of the same Species, do differ much in their Appetitions and Aversions: according to the Proverb; one Man's Meat, is another Man's Poyson. And this Peculiarity and Individual Propriety, does arise from the Life, and not otherwise from animal Spirits; The Discordancy and Reluctance, is not founded there.

The vital Principle, the Life or Form; is that which distinguisheth all the Creatures essentially in their Being: And also gives them their different Inclinations and Dispositions, Properties and Qualities.

From

From hence we may understand; that the first Assault and Injuries offered, either from without, or within the Body, is made upon the *Life*: That what agrees or disagrees, is by Approbation, or Rejection and Discrepancy of the *Life*.

The *animal Spirits* (if such there be) do not receive the first Assault of *Malignant* and *Venemous* matter; they are not primely concern'd therein: But (as *Salustius* supposes) they can only feel the mischief, *secundario & consequenter*, from the conflict and strugglings, the irregular and disturb'd Impulses of the *Life*: They being supported, and ill govern'd thereby, in the execution of their Functions.

I must not believe, the first Commotion and Disturbance to make a Disease, is begun among the *animal Spirits*; nor any thing else so inferiour in Human Nature, that's Subservient, and instrumental: Nor can I think the continuation of Diseases to depend upon them. The *Life* or vital Principle, being ubiquitary in its Dominions; always guarding and upon the Defence; is first sensible of injury offered; forthwith endeavours *Repulsion* and *Expulsion*, and that's the Disease begun.

If *Helmont* says true (as I am apt to believe,) *morbosus quiescit in vita Consistere*. B. 444. Then doubtless Diseases must there first begin; nor does it end, until the *Vita* be clear, and quit thereof, by the Assistance of good Means when greatly assaulted and seized. And he confirms this in another place: *Sanguis Consistit in vita integra, ita morbus, in ipsa morbo vita obstat*. p. 442.

All which does suggest and prove; that *animal Spirits* (if such there were) are not primely concern'd and affected, with any discordant malignant Matter that is *some Morbörum*; but collaterally or consequentionally, from the Irritations and Discomposure of the *Life*; by whom they are supported, managed, and act instrumentally.

If so as most probably appearing; then the new Hypothesis, setting forth the Rise, and Continuation of Diseases by *animal Spirits* principally affected; is not rightly bottom'd and stated; but founded upon unsound Principles; and the Practice formed hereby, erroneous and unsafe.

Now I have shewed what *malignant* Matter is; that causeth such a Disease; And to what this Matter aims, or where it primely affects and seizeth, to produce a Disease called *Malignant*. We are next to inquire how properly, or improperly and injuriously, Fevers are denominated *Malignant*.

Fevers upon due examination, unfitly are called malignant.

First, Because *malignant* denotes only, and specifies *Matter*, properly distinguishes it from other *Matter* and *Morbisick* Causes: And *Fever* imports only *febrile* prenatural Heat, arising from the *Life* or vital *Principle* incensed, from any disturbing cause whatsoever. *Malignant* can give no distinguishing Character to *Fever*; for *febrile* Heat in all cases is (*idem specie*) the same in kind; and only differing in Degree, as being more, or less. *Febrile* Heat there-
fore

fore cannot be *Malignant*, because the Spring or Principle of that *Heat* is the *Life*.

Secondly; They dissent by *Indications* in Curing: *Malignant* requiring *Alexipharmacal*, and Bezoardic Medicines: And *Fever* or *febrile Heat*, indicates *refrigerating* or Cooling means, according to the common Practice and Galenic Canon: *Contraria contrariis Curantur*. But I say, *Febrile* preternatural Heat being only *Symptomatical* and dependant upon the *Life*; requires no Curing means directly and peculiarly thereto; but is allayed and reduced of course; by various Means, such as is proper only for that Disease, which causeth the *Life* to astuate, and be discomposed.

Thirdly; They differ widely, and are incongruously yoked; because (as coupled) they do not thereby illustrate and direct; but darken and amuse a Practicer, in determining the *quid agendum*, and *quibus auxiliis*. You must therefore divide, and separate *Fever* from *malignant*; considering them apart in their single distinct Natures, as proceeding from much different Principles; that you may rightly level at, and oppose the *evil*; and not stifle the *innocent*.

Fourthly; *Malignant* is improperly affixed to *Fever*; for that which makes the *Fever efficient*, and from whence *febrile Heat* does issue; is (*fons calor*) the very *Life* it self: Therefore *Fever* is not *malignant*, but the *Disease* may fitly be called *malignant*; from the morbidick *malignant* matter, which is the constituent cause thereof. From whence we may understand; that many and various *Diseases*, going under

der the Name of *Fevers*; are very indirectly dealt with, by a wrong Information, as being falsely denominated and mistaken.

Fifthly; *Malignant* is injuriously added to *Fever*, as an appellative and distinguishing character; because *Fever* is no *Disease*; but a *Symptom*; or (*signum commune*) a signal only that the *Life* is male affected: But how, or with what, *febrile* Heat makes no Discovery; nor requires any curative Consideration: But malignant denominates a *Disease* properly; distinguisheth the *Morbific* cause from other Matter, and thereby indicates the Curing means: Therefore *Malignant* having no Relation to *Fever*, but remotely and occasionally; is no distinguishing Title for *Fever*; and joining them together; does not inform, but amuse by contraindication.

Sixthly; *Symptoms* arising from *morbific* Matter; as *Vomiting*, *Fluxes*, immoderate *Sweating*, and such like; may receive a distinguishing Denomination, peculiar and apposite, as shewing the Nature thereof; and if urgent may require Means for Palliation and Mitigation: But *febrile* Heat, a common *Symptom* of the *Life* male affected; is not capable of Distinction by any Addition; because it proceeds always from one and the same Principle, tho' the procuring or occasional Causes be ever so different and various: And requires no Means peculiar thereto, but such as is proper and Curative for the *Disease* only, that occasioned the æstuation.

By the common Doctrine, we are hitherto at a loss in the Notion of *Fevers*; being no *Disease*, and requiring no Curing means adapt thereto; giving
 135 little

little Information, and is no true *Guide* in the cure of any *Disease* that is Couched under that Denomination : But they being entituled *Fevers*, hath caused great mistakes, and dictated injurious *Methods* and *Medicines*; deceiving many *Practisers*, with the Ruine of many *Patients*: The appearance of a *Fever*, hath so long detained them unnecessarily and perniciously, in applying to damp and extinguish the *febrile* vital Heat, (thereby suppressing the fortitude of *Nature*) and giving Time to the *morbific* Cause for prevailing.

Having gained little satisfaction in the *doctrinal* Part of *Fevers*; we will now pass on to the next Stage, the *Curative* Practice. We shall then see whether Curing comes by *Chance*, and sometimes only; or is the Effect of certain true Design, and right adapted *Means*, as the most frequent Event.

SECT.

SECT. VII.

The Operations and Effects of Cortex Peruvianus, the Jesuits Powder.

BEfore I give my Sentiment of this *famed Remedy*, so much used against *Fevers*; I shall first recite the *Opinions* of some *Authors* thereupon: And then comparing Judgments, with the matters of *Fact*, you may easily know, who comes nearest the *Truth*; in determining the virtue, or Viciosity of this *Medicine*.

Dr. *Willis* in his Book *de Febris*, put forth in the Year 1660; makes mention of this *Cortex*, which he had often used, and was then reputed a certain *Febrifuge*: But he does not say it was a *Remedy* adapt to his *Doctrine* of *Fevers*; but only an *empyrica* *Medicine*, and pretends not to know the *dosis*; why, and how this should Cure *Fevers*. p. 154.

And in another Place he saith: 'That sometimes
'it did prevent the next Fit to come, but if not,
'then the second, or third Fit was thereby prevent-
'ed, and the Fever Cured: Yet this Cure lasted for
'a while only; for within twenty or thirty Days (*se-*
'*pissime redire solet*) most often it returned again.
'P. 152. Then the Powder was to be given again;
'and that would make another Cessation. And af-
'ter this manner (saith He) I have known many af-
'flicted

' afflicted with a quartan, a whole Autumn, and the
' Winter following, to be thus handled: The Fever
' kept off for a Time, and returning again, until the
' Spring came: Then by the Help of Physick, and
' the Change of the Season, the ill Disposition of
' Blood was altered, and the Fever by Degrees va-
' nished. P. 152.

What great Cause is here to boast of, and pro-
claim the *Jesuits Powder*, for an excellent *Febrifuge*?
many of the common Medicines have done as much.

And in the Page following; He adviseth this Me-
dicine to be given (*urgens Neceffitate*). ' When the
' Patient is worn down by continuance of *Fits*; this
' *Febrifuge* makes a Cessation for a Time, that
' Strength may be recovered, to be able to contend
' with the Disease. And if you would have a long
' Truce; you must take larger quantities of the Pow-
' der; by that means you will be longer free from
' your *Ague*. P. 153.

Thus he commends it for a *Palliative* only; not
a compleat *Curative* Medicine. This Physician of
great Name, and a vast Practice; had more oppor-
tunities to try the worth of this *Bark*, than any Man
in the Kingdom: And by his writings you may see,
that he had made various Tryals thereof; whose
Judgment in the use of it; and the Verity in matters
of Fact, I do depend upon: And therefore shall
esteem of it, no more, than what He saith of it. *Du-*
bitandum non est, quin alia in rerum natura extent Me-
dicamina, quae sunt aequa febrifuga. P. 156.

For

For my Part; I never had such an Opinion of it, as to put me upon many Experiments in the use of it: Because I had another Medicine, which proved more certain, in Stopping any *Quotidian, Tertian, or Quartan Ague*; and also for removing the *Morbific Matter* out of the Body, to prevent any Return: And without such Security, the Patient is not safe, and in a hopeful condition.

Dr. Morton in his *Pyretologia* is of another mind; and extols this Powder above all things (*efficacia mirabilis sanè ac Stupenda. pi. 242.*) and as a *universal Remedy*, appoints it in Fevers and most Diseases: This being chosen as adapt, to support the new Hypothesis of animal Spirits male affected in all cases; by venom in the most, requiring *Alexipharacals*. And this *Ætiology* of Diseases (against the antient Doctrine of *Humors*) he espouseth, and labours to maintain; by proving the methods of Curing, to be governed hereby; and the *Jesuits Powder* as the chiefeft Remedy.

I am not so much a *Humorist*, as to assert the *quaternity* of the *Galenists*; deriving all Diseases from thence; distinguishing them thereby, and adapting peculiar Medicines thereto: But in all Diseases (as the Cause, or the Product) there is degenerate Matter so various in divers Persons, as not to be reduced to four Heads; and we may rationally judge the depravedness thereof, by the symptoms arising from thence; more or less dangerous as the Faculties are disordered or hurt; and Curing results from bridling and discharging such offensive Matter. To discourse this farther, would draw us more out of the way

way of our present Purpose; therefore I wave it, and return to the *Peruvian Bark*.

To have a true estimate of this *Remedy*; we must examine it, by the manifest Qualities it is endowed with: By the manner of its Operation: And from the Effects or Successes, that usually attends it. These are the only ways to discover the genuine Nature, and Virtues of this *Cortex*.

Herein I shall not be guided, or byassed by the Accusations, and Invectives of some foreign Writers (Men of Note) against this *Cortex*: I shall wave their Arguments, and the Faults they object; that I may not be accounted an Enemy to this Medicine, by joyning with the great opposers of it; tho' I cannot say, I am so much a Friend, as to promote and encourage the use of it. But I ground my Judgment of this *Remedy*, from those that are the great Applauders of it; who give all the Advantages they can, in setting it forth by Argument and Fact: From their Expressions and Confessions, I shall raise some Doubts; and make some Exceptions against the validity and worth of this famous *Febrifuge*.

The manifest Qualities attributed to it, and declared, are these: *Hot*, and *Dry*, *Bitter*, and *Stipitic* or *restrictive*. But these do not perform the great work of a Counter-Poyson; That is effected by an occult Quality, they say: And I will grant your occult Quality, wherein you place the Efficacy of this Antidote: But with this proviso; that you make it out clearly, and prove it by the Effects: For, if you cannot make it appear *a priori*, in the *Sym*; you must make

make it manifest in the *in*; else we must believe: against all Reason and Sense.

The *Hypothesis occult* (as not fairly proved) and the *Remedy occult*, in its chief reputed virtue as to with the good effects and success, may not be occult also; or only to found, *inter rara Comingentia*.

The three foremost Qualities named, I like well, and the fourth, I do not dislike in some Cases: But when Nature is upon the Expulsion, and makes an Effort, to send off the Morbific Matter by Vomity or Stool: Then the *Astringent* may be injurious, and checks Nature in freeing her self from that which is hostile: And tho' it may be said, the restraining virtue is moderate; that seems to mitigate *à tanto*: Notwithstanding this *Febrifuge* not being indicated in the Case; may be blamed, and be the occasion or cause of much mischief; in keeping out another Medicine which ought to come in use, as more proper and fit at such a time.

The *Cortex Cinnamomum* is much more grateful and Stomachical, than this *Peruvian* Drug: But to give that innocent and wholesome restraining *Cardiac*, to check a Flux *Diarrhae*, or *Lienteria*; is not according to the Rules of Art; But an absterfve true *Purgative*, is in Reason, and by Practice confirm'd, most safe and successful.

I grant you; when Malignity and venemous Matter is the Stimulating Cause: As in the Small *Pox*, Spotted Fevers, or *Pestilence*; the best *Alexipharmacals*, and *Diaphoretics*, are then the greatest and securest Help. (But whether the Jesuits Powder be the

the supreme Antidote, and most to be confided, in such cases; we shall inquire anon) But *Fluxes per Aluum* most commonly are not so malign, and the Ferment not *venenate*; and do then require only a true gentle *Purgative*: This most Practisers will freely assent to.

I do not accuse the Medicine of Evil in the Nature of it; but the evil use of it; and therein the best of things may do hurt; and so may this, when used, more often than necessary; under the Pretence of animal *Spirits invenom'd* in Fevers, and most Diseases; according to the new, and false Hypothesis.

For the *Manner of Operation*; those that confide most in this Medicine, cannot shew how it operates; but tells us negatively: Not by Salivation, Vomit, Stool, Urine, or Sweat; as Dr. Morton saith; *Pyretol.* p. 142. And for my Part; I should not esteem the Medicine worse or less, for the insensible Operation; always provided, it did perform the work intended, and give sufficient Proof thereof.

But when I see a Failure in the Performance, or a seeming and fallacious Performance, *pro tempore* only, or commonly so: (as Dr. Willis observes) Then my Faith staggers, and begins to fail; that I cannot hope, or trust any longer, in *secret* and *insensible* Operation: For, the *morbific* cause being laid asleep only, and a Cessation made for a Time; yet it will, and frequently does *resurge* again; shewing its Pravity in acting as before: This Experience does confirm, from Authors of Credit; and by common Fame.

If the *Jesuits Powder* thus deceive us ; in the only, or chiefest cases, wherein we wanted extraordinary Help ; as, for Intermitting Fevers ; especially the Quartans : Then where is the excellency of that Febrifuge ? For other occasions there are Medicines enough ; and for those Agues (for ought I yet see) there are as good ; and some that are better.

But notwithstanding the Operation is said to be so *secret* and *charming* ; yet sometimes it plays *Tricks* openly and unexpectedly : By Vomit, by Fluxes downward, and profuse Sweats. And this is acknowledged by a great admirer of this Powder ; who tells us that such Evacuations are *Symptomatical*, from the Irritation of the Medicine. (Dr. Morton *Pyretol.* p. 142.) So that it is not so calm, still, and inoffensive to all People ; but sometimes it gives Disturbance, with such unprofitable evacuations ; as He accounts them so in the same Page : And truly I should be angry with any Medicine ; that should give me so much Trouble, without any Benefit.

From whence I remark ; that this *Author* will not own any Evacuation to be proficuous, and conducing to these Cures ; least the Doctrine of Humors, should gain Advantage thereby ; and the new *Hypothesis* infringed. But in this case ; it is not reasonable to expect, Advantage from such symptomatic Evacuations, occasioned and arising meetly from disgust, and Disagreement of the Medicine (*Hoc Pharmacum suæ Naturæ non admodum gratum.* P. 173.) else, Evacuations otherwise procured, by good Medicine kindly operating ; have been beneficial and Curative.

My Reason does not persuade, nor Experience urge me to believe; that secret and insensible Operation, by an occult Quality; is so prevalent and wonderful in Curing, especially in various cases and causes; as to denominate this single, and simple Powder, a *Polychreston, Pharmacum hoc divinum, & in pluribus aliis morbis, aequale ac in Febre intermittente proficuum*, P. 136. as he saith.

Some Specifics, are said to operate after a secret manner; and there is no Reason given why, or how they do perform such effects: But these are limited and restrained, to particular Purposes and Diseases; and they are the Secrets of Nature, which as yet are not revealed to us.

But the *Jesuits Powder*, goes beyond all those in Latitude and Comprehension; for few cases present, that are not within the Virge of its Power; as some would have us believe: And it must be a Polychrest, of large extent in Virtue; that makes such Pretensions of Curing all Fevers; because Fevers are adjoined, and dependant upon most Diseases.

When Causes are manifestly various; also situate variously in the Body; and the Operations or Functions of Nature are manifest, and different; to discharge and free her self from such superfluous, excrementitious, and useless Matter; both in her daily course of Preservation; as also in extraordinary Cases and Exigencies: And since curing is but in Imitation of Nature; to give Help, and assist her in her own Methods; and by the ways of her own Institution. *Natura est Morborum medicatrix.*

These being considered; I cannot then understand, this new way of Conjuring Nature into good Order; and restoring her *insensibly*, and occultly into a State of Sanity; from various Diseases and Sickness. But we will argue no farther about the Qualities, and Manner of Operation now; that we may come to the decisive and undeniable Proof; by Matters of *Fact*, the effects in Practice; which determines all the Doubts, and Difficulties in Controversy.

To confirm the new Hypothesis, and prove the Excellency of Curing by the *Jesuits Powder*; Dr. Morton gives us an Account, of several Cures that He hath done by this Febrifuge; and sets down the Names of the Patients, and Places of their Abode.

The historical verity, I question not; but how that Practice, does answer the Hypothesis of animal Spirits invenom'd; and proves the wonderful *Alexipharmal* power of the *Peruvian Antidote*; as yet is not apparent to my dull understanding: wherefore give me leave to doubt, and to enquire farther. If those Cures had been performed by the Antidote only; or chiefly, and with a little Help of another Medicine, *pro re nata*: I should have as good Opinion of the *Powder*, and extol it as much as He doth; and perhaps thereby might become a *Proselyte* to the new Doctrine.

But when I see *Bleeding*, and *Blistering*, *Pericarpia*, and *Suppedanea*, *Juleps*, *Apozems*, *Purges*, *Vomits*, *Opiats*, &c. (as other Physicians use) appointed in the Methods of his Cures. And if we must believe; those several Means to act their Part, and
nothing

nothing appointed but what was necessary; and by Indications: Who can tell now, upon which the stress of those Cures did lye? When those Partners in Curing, have each their due share of Praise allotted; How much, or rather How little Glory, will be left for the Jesuit Powder? For we must suppose, that such various means was necessarily contributing, (which I shall not dispute now) How then does the Super-Excellency of this Febrifuge appear, to deserve the high Titles of *Pharmacum divinum*, in *Sanitate in Gentium*, *ex arbore vite*, &c. And how does this Practice, differ from other Physicians, that conform to the Doctrine of Humors and Qualities?

We do know; at least every Practiser ought to know; that one *morbific* cause, perambulating and irritating, or protruded from Part to Part, or by consent of Parts; does raise various symptoms, afflicting several Faculties, and perverting their Functions. If we apply several Medicines, to such various symptomatical Appearances; and endeavour to help the Sick after that Manner, by a Method and Series of Medicines: Then we cannot boast, of any particular Medicine as a *Catholicon* or *Polychreston*; and extol it as an extraordinary Curing Remedy, and Salutiferous above all other. Besides, if true Medicine be rightly exhibited against the morbid cause; there is no farther need of Application, to symptomatical dependants.

For my Part; I am for promoting a *general* and *generous* Medicine, extensive and comprehensive; that is applicable and efficacious in various Cases and Persons: To ease the People (especially some sort) from

from variety and multiplicity of Medicines, that are both irksom, and chargeable: And herein I am abundantly satisfied, that such Help there is:

But no Medicine can be so generally useful, and successful; if it hath not a Manifest Operation, by which to discharge impure morbid Matter, for *cleansing* and *purifying* the Body. And no Operation so advantageous and comprehensive, against many and the most of Diseases, as true *Purgative* Operation; and also is the best preventive Means: Not performed by the common *virulent* reputed *Purgatives* (that have defamed this Operation) But by Medicine composed of such wholesome Ingredients, to do that most necessary work, as it ought to be done.

When the People are sensible of this, and can procure such Medicine; they will be the better provided to maintain, and to regain lost Health; this I am assured of. And then they need not have such Recourse to the *Waters*; whereof some do complain afterwards, and not a few; by pouring in such large hazardous *Quantities*, to force a Passage. *Mundus vult decipi, & decipiatur.* Information and Caution signifies little; Custom, and Example of others, prevails much more; and they chuse rather to suffer, and Dye with the Multitude, than go out of the Road they have been us'd to.

As for such Medicine whose prime Quality is occult, and operateth *occultly*; I cannot believe it to be so generally useful, and so certain in Curing, as a Medicine working Manifestly. Moreover, if a Medicine be set up, as an insignal *Polychrest*, and to out-
do

do all other *Letras* see its effects Part singly and alone; then we shall plainly see what it is: But if the *Peruvian Powder* be introduced with a crowd of other Medicines; and by much struggling with one and the other, a cure at last is gained? Who then can say, which of those many did the Cure; since all bore a Part; and it may be hard to tell, which did most, or best; the *occult*, or the manifest Qualities.

I always thought, and do think so still; that an *Antidote* against any venom (worthy of that Name) was a certain and speedy Remedy to kill the *Raysen*; and needs no more to do, at least very little. And this Powder so magnified, for a stupendious *Hebri-fuge*, and an expeller of febrile venom; I expected some wonderful Performances, by its *occult* virtue; but either I cannot see those rare effects; or they are invisible Facts, hid in the crowd; and matter of Faith only.

If the new Hypothesis be true Doctrine; That there is a *venomous* Ferment, seizing the animal Spirits; thereby producing various Symptoms in divers Parts of the Body: Fevers, Fluxes, Spasms, Vomitings, Rigors, Erratic Pains, &c. And also if it is as true; that the *Jesuits Powder* is a certain Antidote against this venomous Matter or Miasma; Then it necessarily follows; that all those Symptomical and dependant Affects, must cease and vanish, by the use of that Medicine which subdues the morbid cause. *Sublata Causa, tollitur effectus.*

But if Curing be not the Result hereof; then we may conclude; that either the Cause is mistaken; or the

the Medicine is not of such force and virtue, as to master and reduce this Venereal Failure in Curing we have found, and that often, as attested by many: Therefore the Doctrine, or the Medicine, or both; may be questioned as deficient and faulty.

This venetous Doctrine, I doubt is apt to intoxicate the Brain; Seduce Reason, and lead out of the way, in delirant Contemplation. And therefore by comparing, I have a more firm opinion of the Doctrine of Humors and Qualities (rightly stated) to fix the Aetiology of Diseases upon; than upon animal Spirits intem'd. And although that Author hath pronounced Damnation against the Doctrine of Humors (*exulet, per me in aeternum exulet Philosophia ista, & Scientia falso sic dicta. Pyretol. ad Lectorem*) yet I hope the Execution of that severe sentence, may be suspended, as long as I shall live, and for future Ages.

But waving the Doctrine; let us enquire a little farther into the Medicine, about the Dose and Manner of use; from the same Author that most oft useth it, as the chiefeft in Practice.

The usual Dose for Man or Woman, was two drams: But that which is sold in the Shops now being counterfeit, decayed, musky or stinking; two ounces is but sufficient, says our Author: *Cortex officinarum adulterinus, &c. p. 169.* The Patient that knows nothing of the Matter, is finely brought to Bed! when he must take two ounces of bad; instead of two drams of good. Here is Quantity, and Quality offensive; where is the Incouragement, to venture upon this Remedy?

And

And I must remark, that since there is so great Abuse in this Drug, simply used and alone; what security have you, for all the compound Medicines, where Fraud cannot be detected? Does it not behove every Physician, to take upon him the Charge and Care of Medicines? When Physicians who rely upon the Care and Honesty of Apothecaries, do thus confess, and proclaim.

Yet some People are so far out of their Wits, or Bewitched in their Understanding; that think a Physician who takes upon him the Preparation of Medicines (according to the Custom of the Antients) to be a Degree lower, than him that prescribes to the Shops; not discerning the Elder, from the Younger Brother: And do think a Fee is scarce due to him; at least not so much (*conjugium contrarium, verum est*). Such sort of Fools deserve the Cheat, that are so ready to deceive themselves: I am sure they are paid off for their Folly. But this by the way.

The same Author appoints the Peruvian Bark, to be reduced (*in alcool*) into the most minute or finest Powder (*quo facilius per habitum corporis trajiciatur*. p. 179.) that it may the more readily pass through the habit of the Body. But if I were to use this Powder, I should chuse rather to have it grossly beaten; that the vertue may be extracted only, and conveyed where and how nature pleaseth: But the Substance more fitly to be carried downwards, to be voided with Excrement. For, I cannot think it safe, that so much Powder, of a ligneous indissoluble Substance, should commix with the Blood, and be imported into the smaller vessels; but by increasing that stream,

it must cause obstructions of very ill consequence;
tho' the Powder be genuine and true.

But since it is so much adulterated and abused, as
this Author tells us; and the Dose therefore to be
augmented double, or treble; I cannot think other-
wise, but it must then make ill work in the Body;
and that there will be need of another Antidote, or
a Course of Phylick, against the mischief of this fa-
mous Febrifuge: And this medicine making no ma-
nifest Operation, we may fear, that both the Drigs
of the Difease, and the Drigs of the Medicine, do
remain in the Body.

Therefore I am apt to believe, it was not for no-
thing, or no cause, that *Kapifew Plempin* a learned
Physician of Note, did charge this *American Bark*,
and condemn'd it as guilty of many misdemeanors,
and Homicide: His words are these: *Plures tertio
vel quarto reciderunt: plures cachectici facti, non
nulli mortui. Item Magnatorum hujus Aula nominare
possem, qui ab usu Pulveris, extenuati sunt, & ad
Rachisin precipites facti, in usu longo latis Asini re-
stituta fuissent.*

I do not think it necessary; that this Powder, or
any Medicine of that substance; should be conveyed
Materialiter, into every Part of the Body, to dis-
charge its virtue: Nature does not operate after
that manner with Medicinal Help; is not bound to
transport by Canals for her Relief; but transmits
virtualiter and influentially; penetrating *per
tuum Compaginem*. Diaphoretics operate after the
same manner: Nor do I think it necessary or conve-
nient; the best and richest Cordial Powder, should be

produced into the Habit of the Body. But let that pass.

The Jesuits Powder was cried up, and promoted in Italy, by *Sebastian Badu*, a Physician of *Genoa*: And there were others, that as much decried it; as not being steady and constant in good effects; or doing no Hurt; but oftentimes as being the cause of much ill; and thereby went under an ill Name. Which Party we are to credit in this matter, I leave every one to Judge.

This we well know; that the Duke of *Savoy*, by several Accounts received, about two years since; was in a valetudinary State for a long Time; caused by an *Ague*: which for many Months continued in going, and coming again. Very probably this *Ferbrifuge* was the chiefest Remedy, which put by the Fits for a Time: But the *minera Morbi*, the morbi-
fic cause not being discharged, and sent forth; the Fits returned again several Times. But Supposing his Physicians did not advise the use of this Medicine; or did not continue the use of it: we may conclude, it was under some disgrace, or not in such Repute there, as formerly. But let us go on.

The Powder is appointed to be taken in the Intermissions of *Ague Fits*, every fourth Hour: And when there is such a Cessation of the intermitting *Fever* or *Ague*, as seemingly Cured; yet that is no security; but you must Continue the use of the Powder, thrice a Day for three Weeks, or a Month, *intervallo octo vel decem Dierum*, as our Author appoints.

I find hereby, that this famous *Bark*, makes but an uncertain, and a tedious Cure; for when it will be perfected, who can tell? Our Author gives us the Reason thereof in another Place. P. 76, and 77. to this purpose. That the *febrile venom* hath a fixed and determined Time of Duration, either for weeks, months, and sometimes years. That although it be subdued and seemingly cured for a Time, yet it will revive again, until the venomous fomes (*metam suam ultimam attrigerit*) hath run its Course, and spent it self. P. 76, and 77.

If it be so; how does the virtue and great Power of the Antidote appear? This is small Hopes for the Patient and little Incouragement to use Means; since there is such a determinate Time of Cure; and before which it cannot be: But to make us Amends for this great Impediment; And to keep up the Reputation of the Febrifuge.

He saith; We may be glad, that we have such a Remedy; as can relieve Nature oppressed and worn down, when we please by this *Febrifuge*; and prevent the fatal event. P. 77, 78. So that, we are hereby secured from Death; but when we may be rid from the *Fever* or *Ague*; that's uncertain, tho' we use this great Antidote, famed so potent against the *febrile venom*.

If this be all, that can be expected from this Powder; then I shall not trust, to the occult Quality of this Medicine; and which makes only an occult Operation in the Patient; least the good effects prove occult also. But I am for a Medicine that works manifestly;

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manifestly; and therein more probably, to effect a cure more certainly; by Operations that we know how, and which way a Disease goes off.

And such is the *Catholic Extract*; that makes a manifest Operation, but very gentle; which is much more pleasant, and easie to take, than the *Peruvian Bark*: And we have more Reason, to hope and expect the desired effects, from this *Catholic Purifier*; because it carries off, and frees the Body from offensive, depraved, impure Matter, the *minera morborum* (termed *venom* by this *Akthor*) thereby it does perform a radical Cure of *Agues*; (not a fallacious Cessation) and we shall not fear a Relaps or Return. (And so much I dare promise, upon a *Forfeit*.) By such certainty, properly and only, we may call Curing.

This *Catholic Extract*, being of my own Elaboration, perfected by divers Alterations and gradual Improvements; I can presume upon (from many Proofs) to do more, and better service in *Fevers*; (therefore in various Diseases whereon they depend) than any single Medicine, that I can know of, *Existant in the World*: And I have examined the best Authors, and *Pharmacopœia's* for that Purpose. As for *Prescripts*, the sudden Inventions *pro re nata*; and suddenly to be made at the Shops: I do not inquire for any extraordinary piece of Art in that way, nor in Reason can we expect it there.

I shall not here Discourse, the Latitude and Comprehension of this Medicine: The excellling Properties in Operation and Performance; its Commodiousness for use, Durability, and Portage, for emer-

gent occasions abroad. For my own Part, and particular private use; I had rather be destitute, of all other Medicines, than to want this; For, I am more beholden to this *Extract*, in eminent Dangers; and for common support of my Life since; than all other Medicines I have designed, and proved in Forty Years Practice.

For a farther Account of the *Catholic Medicine*, I refer to these Tracts: *The Mystery of Curing Comprehensively, &c. Or The Efficacy and Extent of true Purgation.* Where you have more Satisfaction.

But above all Reading and Reasoning; try the two Medicines in like Cases: And observe well the Symptoms and Circumstances attending the one, and the other: in *fine*, tell me then which did best; the *manifest*, or the *secret* Operation: Then give the Preference to the most deserving; that performed *cito, tuto, jucunde*.

The *Jesuits Powder*, is not the *Jesuits Secret*; nor an extraordinary piece of Art; that any Man may claim as his own: But merely the Product of Nature, (*Casu & Experientia*) by Tryals found to do something, but no such great Matters. And therefore no Man is *lessened*, if that be *lowered* in Estimation. Yet if any one, can see farther into it, than another; and discover more virtue, than what common Fame hath done, *per me licet*: Every

Of the Jesuits Powder.

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Every Man hath a Freedom herein, to say what he knows by *Fact*; or by rational Probability, for or *against*: And no man ought to think himself affronted, or injured by contradictions; if it be done without Animosity, and personal Reflection.

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SECT. VIII.

Remarks upon the Jesuits Powder, used
in Clyster.

Helvetius a French Doctor (well esteemed at the Court of *France*) setting forth the Nature of the *Jesuits Powder*; gives this Account thereof: 'After taking it; one Complains of an intollerable weight, and *Pain* in his *Stomach*. Another, that there is a *disturbance* in his *Breast*: A third, that he feels an extraordinary *Heat*: Another, that he is *scorcht* up by it. In fine, we see some every Day, tho' *Cured* by its means; yet resolve never to make use of it any more.

I mention not the *Complaints* generally made by the Sick; nor the *Inconveniences* most known; besides these particular ones which I am going to speak of: viz. the illness of *Taste*; the *Nauseousness* and *Bitterness* which always attend it, if taken by the *Mouth*. vary how you can in the manner of giving it. That which is so much the greater *Pain* and *Trouble* to the *Patient*, (notwithstanding the greatest *Aversion* after the first taking it) is the absolute *Necessity* of repeating it every Day; sometimes for the Space of *six Weeks*, or more: And after all, in Case of *Relapse*; the Vexation of be-
ing

'ing forced to begin all again. *Helvet*, Method of
'Curing Fevers. P. 3, 4, 5. 2d Impression.

By this Account of his; it plainly appears that this Medicine is not so *innocent*, and *rare*, as some have extolled it to be: But on the contrary, it looks like a very ugly, *unwholsome* thing; very offensive to the *Stomach*, and much ingrateful to the *Pallate*: And upon this Consideration, Dr. *Helvet* did Judge it not fit to be taken at the *Mouth*; but to be given only at the *Posteriors*, by *Clyster*; that it might do no Mischief, to the more noble Parts.

This way of using it by *Clyster*, I own is not so bad; and if no better *Remedy* can be had, you must be contented to take it so: But when I consider the *Trouble* that attends this way of receiving it; and the irksome *Repetitions* thereof; with the *uncertainty* of effecting the Purpose intended; I cannot applaud the Medicine, nor encourage the use of it so given. For this *Author* thus tells us.

'The *Clyster* (in *Fevers* intermitting) ought to be given just after the *Fit*; and to be repeated three times a Day, till the Patient is thoroughly well. P. 6.

'In Continual Fevers give the *Clyster* every fourth hour, till the Patient has lost his *Fever*. P. 8.

'A Child eighteen Months old, had a *Fever*, and recovered by *twelve* *Clysters*. P. 42.

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‘ One of eight years of Age : Another twelve years old, each of them took *twenty-five*, or *thirty* Clysters, and were Cured. P. 42, and 43.

‘ One of eighteen Months old, another of six months old, recovered from tertian Fevers; by *twenty* Clysters each. P. 44.

‘ One of eight years old in a *Fever*, with *Colic* Pains and Looseness; took *eighteen* Clysters and was well. Another seven years of Age in a malignant *Fever*, by the means of *fifty* Clysters was perfectly Cured. P. 45.

‘ One aged seven years, and in a *Fever*, was Cured with *thirty* Clysters. P. 48.

‘ One five years old, was Cured with *forty* Clysters. P. 49.

This is a very troublesome way of Curing, if it succeeds well at the *long* run; after so many Times poking in the *Breech*. But to have all this trouble, and wait so long, and not be Cured hereby, is too bad; and, it proves too oft so. Yet this is not all the Trouble, and Charge, that attends this way of Curing; for you must make use of other Medicines also, as this *Author* appoints.

‘ But I advise in the Time of taking their *Clysters*, that they neglect not the use of *Emeticks* and *Catharticks*. P. 18.

This is very Cunningly advised; to hook in *Vomits*, and *Parges*, that they may be Assistants in Curing;

ring; but the *Bark* must have all the Reputation, when a Cure is thus effected by *joint Agents*: And without the Help of other Medicines, it will not do. He therefore appoints several *Cordials* to be used, as the Accidents that attend the *Ague* do require; as you may see them set down in Page 18, 19, 20. of that second Impression.

Thus the *Bark* is magnified for a wonderful *Febrifuge* by *Clyster*; when other Medicines are introduced to bear their *Part*, and form a *Methad*: who can tell when a Cure is effected, which of them did most, or best? But with all the Assistance they can give with the *Jesuits Ponder*, they prove but deceitful and uncertain Remedies; for which we have two notorious Examples; one of the Duke of *Savoy*, not long since: And very lately, the several Accounts we have had, of the *King of Spain*, long lingering, and often relapsing under an Intermitting Fever.

If such *great Men* are thus handled ignorantly, with deceitful frivolous Medicines; you may readily think, how meanly the middle, and lower Rank of People are provided for in Sickness. Doubtless their Physicians tryed the *Bark* to the utmost of their Skill; but how ineffectually, and shamefully, the Events did manifest. The *Minera Morbi* was remaining; which the *Jesuits Ponder* could not remove; and from hence new Insults of the Disease did arise, until *Nature* by length of *Time*, was able to spend, and overcome it.

By what hath been here said; and what was done; and what was undone, that the *Peruvian Bark* could not do: It plainly appears, this is not a true *Febrifuge*

fuge, and undeserving that Name; use it which way you will, by the *Mouth*, or at the *Fundament*.

And now I must not conceal, what is much better, and a more certain Remedy for intermitting Fevers, (called Agues) Quotidian, Tertian, or Quartan: And that is the *Catholic Extract*; more easily managed, more pleasant in the use of it; and more efficacious in performance of the desired effects. This Medicine will do true service, and deserves to be made known; and is much esteemed by those that have us'd it, in these, and many other cases; of which more at large else where.

SECT. IX.

The Practice upon Fevers Perniciously mistaken.

P*RACTICE* grounded upon false *Doctrines*, cannot be hopeful, or Safe: But there are some, and not a few; who mistaking *Fevers* in the true Notion thereof; have a common Method of Cure, by *Bleeding*, *Blistering*, *Juleping*, and other ways of *Cooling*; to damp and suppress preternatural Heat: not knowing what this *Heat* is; from whence it proceeds, and the Principle thereof.

There is nothing duly administred in *Practice*, without *Indication* to direct; what is properly required to be done. Fever *quatenus* Fever, barely and solely considered, as preternatural Heat, and only a Symptom of the Life so affected; requires no Remedy adapt thereto; but only to that *Disease*, or morbidic *Matter*, which is the occasional Cause, provoking the *Life*, or vital Principle to æstuate.

If so; as true it is, by the Discourse and Reasons preceding; then the *Practice*, is governed, by every such Disease particularly; and *Fever* not to be regarded in Curing, otherwise than as *signal*; shewing the Life to be disturb'd, and in a preternatural state: But *how*, and with *what*, is not thereby appearing;
but

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but to be sought for, and inquired elsewhere, among the *Causes*; and you have no more to do with *Fever*.

The *Curative* means are to be appointed, as every *Disease* doth require: Then the Practice upon *Fevers* is out of Doors; and nothing to be done there; the Fears, and the bustle about *Fevers* is vain, or rather pernicious. How absurd it is, for any Man to say, He is Curing of a *Fever*; when he is Curing something else; he is busie to no Purpose; or rather, he is doing of mischief: For he is doing in the dark, and what can you expect from thence?

To institute a *Practice* for allaying of *Fevers*; to adapt rightly, safely, and hopefully therein; is to appoint, and go through, almost the whole *Practice* of *Physick*: For most *Diseases* have *Fevers* attending, and following after them; yet as dependants-remotely related thereto; and arising immediately from the Principle of Life. But if you will fix your Eye upon *Fevers* chiefly, and Characterize them with the Denomination, in all those cases; as deeming *Fever* of greatest Importance, and the *Disease* principally to be Cured: Then the Practice upon *Fevers* is very erroneous, and dangerous: But the Practice which ought to be in *Fevers*; is as various, as the Infirmities of Human Nature, are different from each other; and by their Cures, *Fevers* are cured (*consequenter*) of course.

Contrary to all this; I find a late Writer, who tells us of the *Protean* Nature of *Fevers* disguised;
'Sub larvâ Algoris funesti, vomitionis indefinientis,
'Diarrhea torminosa, Colica Ventriculi, Hemicrania
'periodica,

'periodica, Apoplexia, Syncope, Rheumatismi, Spasmi,
'universalis, Pluritidis, Peripneumonia, vel alterius
'morbi securè delitescens, ——— Dr. Morton Pure-
'rolog. p. 189.

He would have *Fever*, to act all these tragick Parts,
and many more; as being variously disguised and hid,
under such several Appearances; and their Cures to
be included, in Curing the *Fever*. *Cujus contrarium*
—— He draws all the Practice upon *Fevers*; and I
take all the Practice off from *Fevers*, and apply it
elsewhere.

Here I demand the Reason; why *Fever* or *febrile*
Heat, which is but a *Symptom*; should be exalted
above the rest of its fellow *Symptoms*, as most dan-
gerous; and be (*Dux gregis*) the Master *Symptom*;
or rather, as this *Author* would have it; to be *Geni-
tor Symptomatum*, the Father of a numerous off-
spring, and the first, and chiefest to be aimed at in
Curing.

The contrary whereof does appear; for as much
as *febrile* Heat is the *consequent*, occasioned by such
various Disorders, and preternatural Affects; not
the *Producer*, or *Leader* of them. And therefore,
they are of greater Importance, and threaten with
more Danger, than *Fever* doth; Because they are
descended from, and do participate of *Morbific*
causes, *Matter* or *Miasm* in their Nature: But *fe-
brile* Heat, is vital Heat; nearly allied to Human
Nature, a *Symptom* of the Life; only exceeding na-
tural Temper, provok'd thereto by such *morbific*
Causes.

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Now tell me where, and to what Curing is to levelat; when those various *Phenomena* present? The same *Author* hath given an Answer; and directs our Aim at *febrile Venom*, or *fermentum febrile*.

But why *fermentum febrile*, and not *fermentum emeticum*, *apoplecticum*, *Catharticum*, *Spasmodicum*, *dolorificum*, &c? When the fermenting Matter or Miasm, produceth such *Operations* and *Effects* apparently; why should they not bear that *Denomination*, which is most significant, and shewing the nature of the ferment, the *Tendency*, or *motion* thereof?

If the fermenting Matter must have a Name; give it a proper Name, a distinguishing Name, that does indicate: But *febrile*, gives no information of the *Matter*, of what *condition* it is; therefore an improper and useless Title, as making no distinction. At this rate, a *Stone* in the Kidney may be called *fermentum febrile*, because it occasions a *Fever*; but how fitly, let every one Judge: And all the Morbifick causes in *Ætiologia*, may as unfitly be termed *febrile Ferments*.

If causes that have been set forth so various, can be reduced under this one Head, *Fermentum febrile*; (few excepted) then the *Practice* of Physick, will be very concise and easie, now the *Jesuits Ponder*, is so effectual against *febrile venom*, as some will have it to be. But I do not find the virtue of this *Febrifuge* so great; but will require much Assistance from other Means, in the performing of Cures: And we will go no farther for Proof hereof; than the Examples
set

set forth in *Pyretologia* of the same Author last named.

After a long *Harangue* upon *Fevers*; shewing the Diversity, Difficulty, and Dangers thereof: when we come to the *Curing* Part; there is nothing to be Cured, that properly and truly is called *Fever*; but something else. They lay all the load upon *Fever*; charging the mischief and Ruine, of Sickness and Diseases upon *Fever*; and that is the *least* Part of the Sickness.

Then put the Saddle upon the right Horse: The variety of *Fevers*; is the *Diversity* of Diseases; under false *Denominations*, and the Umbrage of *Fever*. But by false *Accusations*; *Fever* is a horrid and terrible Disease; being made the *Epitome* of Diseases. *Fever* bears the Blame for all, but is wrongfully charg'd.

Insens febris; Innocent *Fever*, a general signal of complaint; to let you know; that the *Life* or vital Principle, is uneasie, injured or in Danger, and calls for Help; being impeded in Government, and attack'd by *Morbific* Causes: Requiring such Assistance, as requisite for the case; which may be as *Vari-ous*, as Diseases are numerous and different.

Then let every such *Cause* and *Case*, bear its proper Name; and not be Shrowd'd and mask'd, with a false Denomination of *Fever*; under a Pretence of the *Protean* Nature thereof: which if allowed; the *Practice* upon *Fevers*, will deceitfully be extended; and engross the greatest Part of the Practice of *Physick*: The consequents whereof, must prove fatal.

Observe

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Observe what great *Helmont* saith: '*Infebrilius universis, est unica Archei accensio, sive indignatio; unde & in essentia, & nomine febrili conveniunt: Solum autem per causam occasionalem distincta. De febr. cap. 13.*

When the Life *assuates* and complains; it is not without a cause; and you must find that cause out, and apply proper means there: Then you are in the right way of *Curing*; and there is no other safe, and hopeful way, to allay febrile Heat: Farther you need not trouble your self about Fever.

What *Indication* have you from Fever or febrile Heat? by the Galenic Rule of contraries, you will say, *Cooling* is indicated; but that is the ready way for killing in some Fevers; and in all other, fruitlessly and injuriously used: Because *Indication* for Cure in all febrile cases, is taken for *Diseases* and their *Causes*; not from febrile Heat, a symptom of the Life. Fever therefore does but amuse the World, and leads the unwary, and herein unknowing out of the way for *Curing*.

When a Person is wounded, *fractur'd*, or *dislocated*; a Fever commonly ariseth, as the consequent of Pain: But this Fever makes no Curative *Indication*; gives no Direction for *Curing* the *Wound*, *Fracture*, or *Dislocation*; and forbids nothing that such cases does require. The *Chirurgical* Means are indicated by those several cases; and the Surgeon is not to regard the Fever, but proceed by the true *Indications* according to *Art*. So likewise in all other *Diseases*, and *Causes*: Because febrile preternatural

ternatural Heat, is but a Symptom of the Life hurt; not a Symptom of the Disease, or morbid Cause, immediate.

Whereas I have in this Discourse, asserted Fever to be a Symptom, dependant upon Diseases, my meaning is; a dependant remotely concern'd, and occasionally procured: But properly, approximately and intimately; preternatural Heat ariseth from, and is dependant upon the Life, as its Principle, and an Emanation thereof.

Omnis Morbus indicat Remedium.

Febris non indicat.

Ergo, non est Morbus

The Major Proposition, is the Doctrine of the *Methodus Medendi*, generally received, *nemine contradicente*: The Minor appears true, and fully proved, from the preceeding Reasons, and needs not Repetition.

Since Fever (being no Disease, nor morbid Cause) does not indicate a Remedy; and is not to be regarded, as requiring Curative Means, Directly Pointing, and aiming thereto: Then why so much noise, and so much to do about Fevers? 'Tis all a great mistake, and blustering in the dark; giving false Names to Sickness; and adapting Curatives, where none are indicated, or required.

Thus much in general, of *male* Practice upon Fevers: In the next Place, we will examine more par-

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particularly the Methods, and Means (Chirurgical and Pharmaceutic, commonly appointed and used; as Bleeding, Blistering, Juleping, &c. how they do properly answer their Intentions, as truly indicated by Fevers: Or rather, how erroneous, and wide, from what they ought to aim at.

The Author's Design is to show, that the present Practice is not only improper, but also dangerous, and that it is necessary to enquire into the true Nature of Fevers, and to find out the proper Method of treating them.

Of the Nature of Fevers, and of the different Kinds of them.

Of the Symptoms of Fevers, and of the different Kinds of them.

The Author's Proposition is the Doctrine of the Fevers, and of the different Kinds of them, and of the proper Method of treating them.

Since Fever (being no Disease, but only a Symptom) does not require a Remedy; and is not to be treated, as requiring a Remedy, but only to be removed, and to return to its natural State. The Author's Proposition is the Doctrine of the Fevers, and of the different Kinds of them, and of the proper Method of treating them.

SECT.

That much in general, of what Practice upon Fevers: In the next Part, we will enquire into the proper Method of treating them.

SECT. X.

Blood-Letting in Fevers *Examined.*

UPON the Doctrine delivered, we are now to Inquire, how fitly *Phlebotomy* does answer, as a proper and sutable *Remedy*, in the Cures of *Fevers*; being so generally used, and most commonly appointed in the first place, as of right, to begin the Method of Curing.

The *Blood* may well be accounted the Treasury of Nature; for as this Store-House is full or empty, with good or bad; the Person is chiefly adjudged to be in a good, or bad State; *ut Signum & Causa*. The dependants from hence are so many, and so great; that much Caution and Circumspection is to be used in the Diminution of it; not prodigally to be wasted upon slight, and seeming occasions; but upon very urgent and necessitous Cases.

Some there are that appoint *Bleeding*; not considering so much an *Indication* for it, as the Custom and present Fashion of *Physicians* so to do: Thinking their *Method* of Cure not compleat, unless this come in course.

Causes in Sickness are always to be principally regarded, and sought for; where the *Seat* of the Disease is, and from whence it ariseth.

If the cause of *febrile* Heat, does not lye in the *Blood*; as many *Times*, and more often it does not: Then *Bleeding* is vain, and gives no Relief in such cases; but rather Hurt, by debilitating Nature.

Diseases take their *Rise*, more frequently from the *Stomach*, than any other Part of the Body. This being the *first*, and chiefest office of Elaboration for supplying the whole Body: And being the *Seat* of the *Life* more eminently, where the Power of Government is distributed, and does virtually or influentially preside over the rest: There you may expect to find the *Origine* of Diseases *mostly*, or more often.

The Defects and Insufficient Performance of that Office, lays the *Foundation* of most complaints; either by *Transmission* of ill matter; by *Consent*; or *Debility* of Influx, to enable the several Parts governed, for acting their Duties.

Curing must begin, where *Diseases* have their *Beginning*. What advantage then will *Bleeding* afford, when the *Stomach* requires rectifying, and corroborating? no Benefit, but much harm thereby.

All Remedies are, or ought to be; adapted to *Diseases* and their *Causes*: Fever is no Disease, (as before proved) but a dependant upon Diseases; therefore *bleeding* in Fevers, for Fevers sake only; is erroneously instituted.

Inquire into some of the Diseases that commonly have Fevers attending them. As when a Fever presents

sents from a *Surfeit* and over-charge of the *Stomach*, from too much received; or something disagreeing, and not digesting, but oppressing. Such cases are very frequent; for most Sick People complain at the *Stomach*; of *Nauseousness*, *Fulness*, or *Heaviness* and *Oppression*. Now what can *Bleeding* do in such like Complaints? How shall the *Stomach* receive any Benefit thereby? *Bleeding* empties the *Veins*, but it does not discharge the *Stomach* of peccant Matter: does not cleanse and roborate that principal Part: Therefore is no Curing Means in such Cases.

A Fit of the *Stone* produceth a *Fever*. And likewise the *Gout* with continued *Pain*, hath a *Fever* attending.

The *Colic* also will procure *febrile* Heat.

Obstructions of the *Spleen*, causing *Pain* in that Part, raiseth a *Fever*: And all other *Pains* of the *Bowels* continuing, begets a *Fever*.

Now inquire rightly into the true Causes of all these *Pains*; you will not find the *Blood* so much concern'd, as the Cause thereof, for to let it out.

You are to distinguish a *Fever*, arising from the vitiosity of the *Blood*, as the continent Cause of *Stagnation* in the smaller *venal* Pipes, which is rare: And a *febrile* Distemper Communicated to the *Blood*, which is frequent; occasioned from some remote Cause, disturbing the vital Stream by Superfermentation.

When the *cause* of Fever is in the *Blood Vessels*, you have then some pretence to appoint *Phlebotomy*: But when the cause of Fever is *extraneous*, and not in those *Tubes* of conveyance; the Blood affected by *Consent* only, from the disturbance elsewhere: in all such cases. and which do commonly present; there is no occasion to use the *Lancer*.

In all Sickness, and Diseases whatever; the *Fortitude* or *Strength* of Nature, is to be kept up: Then 'tis a Crime to waste it prodigally, when no Benefit does accrue thereby.

It is denoted to us in Sacred Writt; That *in the Blood, is the Life*. Then it necessarily follows; so much *Blood* let out by opening a Vein; so much of the *Life* is gone; and so much *Strength* abated. For the *Blood* may well be accounted the *Treasure* of Human Nature; and as this Treasury is *full*, or *empty*; *good*, or *bad*: The Man is adjudged to be in a *good*, or *bad* State; vigorous, or declining, *ut signum & causa*: The Dependences from hence are so many, and so great; that much caution and great circumspection is to be had, before the *Diminution* of it; and not to be done, but upon very urgent occasions; of which I do account Fever, *quatenus* Fever, to be none.

Galen was much for *Bleeding* in Fevers, as a chief Remedy, 11. *Meth. Med. cap. 15*. And for a continual Fever not putrid, He adviseth to take away Blood, (*ad Animi usque deliquium*) until the Patient falls into a Swoon, 9. *Meth. Med. cap. 4*. Physicians
that

that are his Admirers, and followers of this great *Master*, do imitate him in Practice, and are guided thereby: wherefore the *French*, *Spaniards*, and *Italians* are profuse in letting out the Blood; not so much at once, but by *Repetitions*: And most of our *English* Practisers are little less guilty herein.

But *Galen* does admonish in another Place, ‘*Ca-
vendum ne dum febrem jugulare conamur, agrum si-
mul jugulemus: quod tribus Medicis evenisse narrat;
quibus non opinantibus, pro Animi deliquio mors obrep-
sit. Lib. de cur. rat. per vene sect. cap. 12.* what hap-
ned to those three Physicians, more eminently and
evidently on a suddain: does frequently fall out a-
mongst us here; but not so plainly appearing, be-
cause it is done *gradually*; killing by *little and little*;
letting out some of the *Life* now; more another
Time, and other *Times*: That when the *Patient* ex-
pires his last; you shall not know, that *bleeding* kill’d
him; or brought him so soon to his end: He died
secundum Artem: so artificially, that you cannot
charge the *Patient’s* Death, upon the good *Physi-
cian*.

Phlebotomy is a deceitful Remedy; because it offers
some *palliating* Advantage by the first Administration;
giving an *Allay*, and *Mitigation* of the febrile Heat;
Not considering, no real true Benefit hereby, but an
Injury: For, the Abatement of the *Fever* by *Bleed-
ing*, is only a Cessation of Nature to contend; as be-
ing then less vigorous, and unable to struggle with
the Morbific Matter.

This is Curing the *febrile Symptom*, and rendring
the *Disease* worse: by disabling Nature, and leaving

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the *Morbific* Cause behind; which will appear again in the same shape, or some other, as bad or worse. Curing is not performed by *debilitating*; but by *supporting*, and assisting Nature, she being *Morborum Medicatrix*.

To this Purpose, *Van Helmont* that great Philosopher, delivers his sentiment. ‘*Satis sit Medico quod*
‘*Aper alioquin inexcusabili debilitate labascet, per*
‘*Morbum, inedia, inappetentias, inquietudines, dolo-*
‘*res, anxietates, vigilias, sudores, &c. Neque idcirco*
‘*fidus Auxiliator debet debilitatem addere debilitatibus:*
‘*Fraudulentum est levamen, quod venæ sectio adfert;*
‘*ejusque tam incertum est Remedium, quod nemo me-*
‘*dentum hæctenus, ausit polliceri sanationem inde futu-*
‘*rum. Tract. de Febr.*

And in another place the same Author saith: ‘*Ut-*
‘*cunque rem verteris, ignorantia plenum est, procurata*
‘*debilitate sanare velle.* However you order the
‘*Matter,* ’tis great Ignorance to attempt healing, by
‘*reducing into a weak state.*

He is in the right, my Reason tells me so: And it argues a great deficiency of efficacious good Medicines; else, the Physician need not have Recourse to this *Palliative* Remedy, of ill consequence. He that *Bleeds*, and *Bleeds* in a Sickness; is more beholding to special *Providence* for his Recovery, than to his *Physician*. And farther; those that escape the danger of *Fevers*, being managed after this manner by repeated *Bleeding*; they commonly fall into the *Scurvey*, *Dropsy*, or *Consumption*, some such ill effects, will be the consequents of impoverishing the *vital Stream*.

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The *Fever* does exsiccate and waste the *Blood* so much, and too much by its fervor; that we shall not need to diminish it, by opening the *Veins* to let it run out. For *Joan. Argenterius*, in *Galen. lib. de Febr.* tells us, 'That upon Dissection of the *Body*, 'of one who died of a *Fever*; there was no *Blood* 'left in the *Veins*. And: another to this Purpose relates: 'In quodam Febre extincto, venas majores circa 'Hepar, sanguine vacuas repertas fuisse. *Andr.* 'Spigelius de Semitert. lib. 1. cap. 15.

Many there are that make *Phlebotomy* their grand Remedy in *Fevers*; and repeat it so often, as any *febrile* Heat does manifest: Nature being thus spent, and her Strength exhausted, does *Succumbere*, leaves off contending, lies prostrate and quiet. And now such Practisers do think, and make others believe, they have conquered the *Fever*: But more truly it may be said, they conquered *Nature*, and laid her flat: For, tho' the *Heat* be abated, the *morbific* Matter is not lessened by Bleeding: That Spirit of Life, which warms and preserves natural Heat in *Health*; is the same that æstuates and grows hotter in *Sickness*. So that aiming only, or chiefly to allay *febrile* Heat, after this manner; is endeavouring to suppress Nature, the *Life*; not the Disease: For, *causa peccans in febris, non calet ex se; sed tantum excitativè & occasionaliter*; provoking the *Life* to æstuate, and in-furges against an inbred enemy.

In shunning *Charybdis*, they dash upon *Scylla*, fearing so much the seeming and supposed danger of the *Fever*; they precipitate the Patient into a contumacious *Scurvy*, and lingering *Consumption*, or some mischief

mischief bearing another Name. 'Tis a long Time before Persons so cured of *Fevers*, recover their Strength, and Integrity of their Faculties, if they wade through that Sickness, called a Fever.

A late famed *Author* in his Tract of Fevers, makes this observation. '*Quod crebra sanguinis missio, homines Febri aptiores reddat.* D. Willis. Those who use often to bleed, are more apt to fall into Fevers. If this be true, that *Phlebotomy* is one *procuring* cause of a Fever: Then I may rationally conclude; it cannot be a good *curing* Remedy against a Fever. *Idipsum meminisse debebat, ne ipse in Febris sanguinem mitteret,* says a good *Author*.

Galenic Phlebotomists are religious expecters of a *Crisis* in Fevers: but their much *bleeding* makes the *Crisis* long in coming; if ever it does come; for *Death* is often procured thereby, and prevents the *Crisis*. A good critical Evacuation is a sign of Victory; that Nature hath prevailed over the Disease, by expelling and casting out the *morbific* Matter: And according to her Power, she is continually striving to effect this for her Relief. Then we may reasonably think; the more vigorous and strong Nature is; the better will be the Event. But *bleeding* debilitates, and exhausts the strength which should contend with the Disease: how can you then expect a good *Crisis*, when Nature is enfeebled, and checkt in her encounters; for by the Strength of Nature, the *Crisis* is procured sooner or latter, as she is strong or weak.

Natura Corroborata est Morborum Medicatrix: If this Truth were rightly considered in the Practice of

of Physick; there would not be such frequent recourse to *enervating* Phlebotomy.

To incourage and countenance *Bleeding* as a laudable Remedy; and to captivate the Understandings of People: They endeavour to prove the good effects thereof, by *ocular* Demonstration; exhibiting to the view of the *Sick*, and by-*Standers*, the *Pravity* of the *Blood* taken away; as appearing variously discoloured, and different in consistence, if compared with others.

The *Blood* (after it hath stood some time) thus presenting to the Eye so depraved; they straitway undoubtingly conclude; it was discreetly and happily taken away for the *Patient's* good: Thinking hereby, so much *matter* of the Disease is abated, and let out. And since they find the *Blood* thus *faulty*, they charge all the mischief, or mostly; to lye in the vitiosity of the *Blood*. *Quid planius?* This incourageth to proceed on in the same way; and to repeat this Operation, to draw out some more of the *morbific* Matter, as the most ready way to free the Patient from the Complaints.

But all this while they are not aware of the *Errors* they are under, in this Prosecution: For they do not consider the different *State* of the *Blood*, under the Power and Protection of the *Life*, in its proper native Place, the *Veins* and *Arteries*; and how apt it is to change, and variously to degenerate, when *extravasated* and exposed to the *Air*; The *Blood* is not the same now 'tis exhibited to the *View*, as it was in the *Vessels* of conservation.

The *Life* was in the *Blood* before; but now in the *Porringer*, it is *dead Blood*. Between the *Dead* and the *Living*, there must needs be great disparity, so that the Judgment passed upon the *dead Blood*; does not affect, or represent the *live Blood*; for it is not, what it was. Tho' it is now ill coloured, coagulate; or in a state of separation, and abounding with Serosity: Before it was more *ruby*, *florid*, *Balsamic* and more intire, when running in the *Veins* and *Arteries*, which have a conservative Power.

I do not deny the *Blood* of several Persons, to differ in *Purity* and Goodness; and the difference thereof in the same Persons; as they are in a good, or bad state of *Health*: But I do not approve of the severe rash Judgment pronounced upon the *Blood* extramitted, from the *dead Aspect* thereof: concluding from thence, it was fit for no other use but to be thrown away; and better to be out, than in the Body.

True it is, there are some Diseases, that the *Blood* is much in *fault*, as the *Cause* of such Maladies; yet notwithstanding, that is not a *sufficient Cause* to let it out: since there are efficacious *purifying Remedies*, to reduce the *Blood* into a *better Condition*; and not prodigally to waste that *vital Stream*, so necessarily useful, and serviceable to the whole Body. For, the Mass of *Blood* is not depraved and amended by *Phlebotomy*, let out as much as you will; equal Parts of good and bad, will remain behind, from this *promiscuous evacuation*.

Besides;

Besides; A degenerate bad *Blood*, does arise mostly from the insufficiency and depravedness, of the previous alimantal *Juice*, of which *Blood* is made: And then the fault to be remedied, is not in the *Blood*, or office of *sanguification*; but in the preparatory offices, and those *Parts* defective, upon which *Bleeding* hath no Influence, nor possibility to rectify.

And as for *Fevers*, which arise more oft from other *Causes*, than from the *Blood*; there is no Pre-
tence for *Bleeding* in such Cases, if you will be governed by *Indications*, and not go on blindfold.
' *Nidus Februm in primis est officinis: extenditur scilicet à Pyloro per Duodenum, & vasa ibidem multiplicia, Intestina item, Venas Mesenterii, Lienem usque ad Hepar. Helm. de Febr.*

According to this great *Author*, the *Seat* of *Fevers*, both Continual and Intermittent, is not in the *Veins*, or *Arteries*; but in the first *Region* of the Body, from whence they take their Rise: Then what signifies *Bleeding* in such cases, but to add more mischief. Their Cures are performed by *Abstersives*, and *Depuratives*; to cleanse where such *morbific* matter is bred: And those are the true *Antifebrific* Remedies. And not only such; but they are also *universal* Medicines, required as necessary in all other Cures.

I do allow of *Bleeding*, upon some suddain great *Inflammation*, that threatens the Life; and when efficacious discussing Means are wanted, to prevent *Apostemation*: But otherwise, if it come gradually

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ly and slowly, giving warning; and good *Medicine* ready for use at Hand; then *bleeding* is not required, and better to forbear the Lancet.

Some are so bold at *Bleeding*, that they forbear not in the highest *Malignant* Fevers, Small *Pox*, &c. But if the Sick recover, 'tis wonderful Providence that saves them; but more oft *Death* is procured thereby. In the expectance of the Small *Pox*, they will *Bleed*, under Pretence of abating the corrupt *Matter* that breaks forth; thinking thereby, the *Patient* may not be so much disfigured with *Pustles*: and may be a Help to preserve the *Face* from Deformity, which before was beautiful.

The end proposed was good; but the *Medium* they go by, is very dangerous, and unlikely to succeed well: For saving a Face, to hazard the Life, is no good designing. They begin at the wrong end of such malignant Distempers; for by *Bleeding*, they aim at, and apply only to the Effects, the producted Matter; and neglect the producing Cause, the Venemous Miasm, or fermenting Leven, that corrupts the whole Mass of Blood.

To prevent Impurity, and Corruption of the Blood, is much better, than to lessen and abate the Quantity of the Blood, after it is corrupted. The main design in such cases; is first how to expel the putrefying venom, before it spreads and taints the whole; at least so to fortify Nature, that she may be able to Master it, and defend her self.

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The Indications for Cure are these; to assist and strengthen the Life; that she may be able to resist the Venom: And to Mortifie the malign Ferment, by proper Alexipharacals; thereby to preserve the vital streams from mortal Putrefaction, or Coagulation. But bleeding is quite contrary to this Method, and Intentions for Cure; and is the ready way for killing.

That which makes a promiscuous evacuation of good and bad together; is no true Remedy for Curing: Phlebotomy does not distinguish the better Part of the Blood, from the worse; but lets both out together; the remainder in the Vessels, is not amended thereby; but equal Proportions continue behind of good and bad.

Therefore abating the Quantity of naughty Blood, in any case by bleeding, is an indirect way to amend it: and consequently an unprofitable attempt for Curing: But in Fevers Malignant, a most dangerous Practice; to weaken Nature by letting out the Balsam of Life; and thereby retracting inwards, what should be protruded outwards, to the universal covering Membrane; and from thence to be sent away by Transpiration.

The chiefest Pretence for bleeding is Plenitude; if you can be assured, that the Blood-vessels are full to distention, and over-loading Nature; as when some Customary Evacuation is stopt, that ought to be free; and the Body
does

does superabound with Blood, Being convinced thereof by evident Signs; it may lawfully then be diminished by the Lancet; if no Contra-indication at that time forbids; determined at the Discretion of a Judicious Physician, in such dubious Cases.

SECT.

S E C T. XI.

Epispastics, for blistering in Fevers :
Condemned as Injurious.

IN the Cure of *Fevers*, 'tis now become a great Mode amongst *Physicians*, even those reputed of the first *Rank*; to appoint *Vesicatory* Plasters, as a necessary Help to allay *Fevers*. This Invention is most frequently used, as urgently required in their Methods of Curing. What *Benefit* may arise hereby; or rather what *Hurt* from thence procured, we shall now strictly inquire into that Practice.

For the better managing whereof ; more clearly, satisfactorily, and to avoid *Repetitions* ; I shall examine this *Matter* upon different *Heads* distinctly ; inquiring particularly as followeth.

First ; Into the Nature of the *Ingredients*, of which *Vesicatories*, or blistering Plasters are composed.

Secondly ; After what *Manner* they perform their Operations.

Thirdly ; For what *Intentions* they are used.

Fourthly ; Whether they do attract *Morbific Matter* ; or make ill Matter, where none was.

Fifthly ;

Fifthly; Whether their Operations be *auxiliary*, and *pleasing* to Nature; or otherwise, *disturbing* and *crossing* her endeavours to help her self.

For Satisfaction to the first *Head* or *Division*; you must know, that in the Distribution of Simples which have some Affinity, and ranked under proper *Classes*; there are a sort termed *Pyrotics*; so denominated from their Nature, being hot and fiery as the word imports.

Of these *Pyrotics* there is a gradual difference; and therefore they have several Names: *Vesicatories*, *Cathartics*, *Septics*, and *Caustics*. All of them, more or less; blistering, burning potentially, putrefying, corroding, exulcerating and consuming: some whereof are very *malign*, and *enemies* to the Life. In appointing and making of *Vesicatories*, Practisers do differ by electing and compounding variously this and that together: But every such Composition, that performs the Intention of Blistering, must have some of the forenamed *Pyrotics*.

2. Then it appears from hence, how they produce such Effects; viz. by *Quality* extreme, in the *third* and *fourth* Degree; and by *malign venemous* Properties, *tota substantia*, hurtful and destructive to Human Bodies: As also inimical and hostile to Human Nature, *the Life*; they acting as *venoms*. This Account is given (by good Authors) of the simple Ingredients of such external Medicines, and they operate *per se*, as such.

3. The

The Purposes for which *Vesicatories*, Blistering Plasters are used to frequently in Practice; and the Benefits expected, or pretended from them, are these. To qualine and allay the Heat of Fevers; to make Resolution, or Detraction of Humours inconveniently lodged, infesting and paining some noble, or tender Part: By casting off, and giving a remove of ill matter; and to discharge it outwardly by the Skin.

These Intentions are advantageous, and very good; but the *Mediums* they go by to arrive thither; the Means used to effect such designs; I doubt, are not futeable and probable to answer; as will appear following.

4. We are now to inquire; whether *Vesicatories* do draw the *Morbific Matter* from *Parts* remote, ill-affected therewith; or do make ill Matter, in sound Places; whereto such Plasters are applied: And here also we shall examine the Probability, or Possibility of that Invention, to abate and draw out the Heat of Fevers.

Pain being a Common Cause of Fevers; always raising, or continuing a Fever, if the Pain be great: Then Blistering Plasters, that add more Pain to the Patient Sufferer; are very unlikely means to allay a Fever; but on the contrary more like to aggravate, and augment the febrile Heat: For, the Ingredients of such *Vesicatories*, are very hot in their Nature and Operations; and so hot, as to blister the Skin, as if burn'd, or scalded. Thus here is adding Heat, to Heat.

And consider; that febrile Heat is not a Heat; you are to esteem it so, and treat it as such, fully to reduce it into Moderation, and Natural Temper; by subducting the irritating Causes, that provoke the Life to a state, and be disorder. But by applying venomous, scorching, blistering Plasters, they rather give a disturbance, than Pacify, and the Life is more uneasy, and incensed thereby.

From hence it does appear, that Vesicatories applied, to alluage Fevers is a vain attempt, and rather Fomenters, than Mitigators of febrile Heat; which is vital Heat preternaturally graduated.

Furthermore, you will find as much Improbability, of operating upon the occasional causing Matter; as upon the produced Heat. For, those vesicatory Plasters, if I grant, they have an attraction of humoral Matter; it is promiscuous only, not elective and peculiar, of this or that Morbific Humor, at your pleasure and appointment.

What probable good Reason can you give, for dragging of Morbous Matter, or Miasm, from central remote Parts, to the cutany Circumference, by unknown difficult ways (if it could so be) when more likely, ready and convenient Passages there are; to convey and discharge, by known Ductures, fabricated by Nature for that Purpose?

True it is; that a good Diaphoretic Medicine, does send forth (expulsive) from the Center to the Circumference directly, and lineally, with much Benefit, in cases so requiring; such as Fevers, especially

Blistering in Fevers
condemned as Injurious.

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By the *Malign*, that mostly stand in need of that *Operation*, and *Help*. And this is frequently, and freely performed, because *Nature* is prompt and complying therewith; (this being an *Operation* of her own *Instigation*;) opening upon such *Occasions*, all her *Secret* invisible porous *Passages* for a free transmission and egress, on all sides. *Totum Corpus est perspirabile*.

In this work *Nature* does willingly perform, with the *Assistance*, and *Provocation* by good internal *Medicine*. But to *violent* blistering, painful *Plasters*; *Nature* is not so obedient, and complying therewith; does not *distend* and open her imperceptible *vents* of *Communication*, *Transmission*, and *Perspiration*, to such *irksome*, *injurious*, and *improper* Applications.

From what hath been said, I rationally conclude: That such *Humor* discharged by the *Blisters*, is no far-fetched *Matter*; not from the *Diseased Part* primarily affected, the *Seat* of the *Disease*, far off, causing a *Fever*: But it is only a *putrid Water*, from a *corruption* of the *Flesh*; and a depraved Alteration of the nutritious *Juices*, of the *Part* applied to, so converted by the *violent* corrosive *Nature* of the *Vesicatory Plaster*.

And yet notwithstanding; those *Physicians* have believed (at least they would have *Patients* to believe) that it is *morbific febrile Matter*, attracted thither to the *Skin* (*extrinsecus*) by virtue of the *Topical Medicine*; (*credat qui vult*) which is against all Reason: For; this blistering *Plaster*, shall make the same *ichorous Water* issue from the sound and healthful; as from the sick feverish Person: So that

I am well satisfied; this Water thus extracted, was not morbid ~~pre-existing~~; but ~~factitious~~ Matter, transmitted by the external Medicine; and so vented by blistering.

Medicines are to aim, and level at Diseases, where they are seated; and to discharge their Power there, as well and truly designed: If so, then these ~~Exsiccaries~~ must draw away the febrile Matter from the Heart; (*Sedes Morbi*, according to their Definition of Fever). But if those ~~corrosive~~ Plasters, shall send their virulent virtue to the Heart; the Patient then, must be very Heart-sick with their Operation. And grant it should extend thither; (*quod non est sapientium*) How shall the peccant Matter find the way out, from the Center to the Circumference; this being an obscure impassable way; at least, not to be found, unless by the extraordinary secret conduct of Nature; who (as I said before) is not pleased, nor complying with this irksom blistering Invention. (*Involuntaria Naturâ, irrita sunt omnia.* *As.*) Wherefore, no good can be expected from them, in Curing Fevers.

In Sickness when Nature does protrude, and send forth any ill Matter to the extern Parts, appearing upon the Skin; it is a good sign she will be victorious, having dislodged Morbid Matter from within, and safely brought it to the confines of the Body; as in the eruption of the Small-Pox. And also, when Nature does shew any tendency that way, by breathing Sweat; it behoves the Physician to promote, and help forward with wholesom internal Medicine, for that Purpose.

But

But if you think by *blistering*, to prompt, or put Nature upon *expulsion* that way; you rather distract, and disturb her good Inclination, than put forward that beneficial Operation, for the Reasons aforesaid.

It is a great *Error*; so formally and constantly, to appoint *Vesicatories*; as necessary to compleat the Methods for *Curing Fevers*: As if Nature had not sufficiently provided other ways, to discharge Morbific Matter; and this were the principal way invented, and not to be neglected.

When a Person is *Sick*, oppressed at the *Stomach*; a Fever commonly ariseth from such complaints: And this sort of Sickness, from *Fulness* or *Foulness*; is most frequent. What have you to do with *blistering* in such Cases? Can you draw this oppressing undigested, or depraved Matter, out of the *Stomach* by *Vesicatories*: Or if they had such a power of *Attraction*, as to bring it forth to the *Skin*; is it not very unfit and unreasonable; to draw such foul Matter, and often very gross Matter, directly through the *Habit* of the Body, and leaving *Dregs* in the Passage; when other patent ways, are ready to transmit it, upwards or downwards, by Nature's Design and Appointment.

To avoid this Censure in part; perhaps they will say; we intend to carry off the vicious Matter, by *Purging*, or *Vomiting*; the *Vesicatories* are to draw out the *Fever*, and keep that under.

I don't like your Policy; for this erroneous Practice of *blistering*, is but *blistering* in the dark; and proceeds from gross Ignorance, having a false Notion of *Fever*; what *febrile* Heat is, and from whence it does arise. Take away the Morbific Matter by unloading the *Stomach*; set that right by cleansing, and roborating with good internal Medicine; and then the whole work is done; that you need not trouble your self, or the Patient, about the *Fever*; that abates and goes away of course, as you discharge the *Stomach* from the offending Cause.

So likewise; a Fit of the *Colic*, or *Stom*, rather a *Fever*; and this *Fever* not to be regarded: But proper Medicines to be used, only respecting the *Stone*, or *Colic*.

An hundred other *Diseases* and *Cases* we might name; wherewith *Fevers* are attended; but not to be considered otherwise, than as *signal*; shewing that the Life is disturb'd, and incensed by some Morbific Matter, or Cause in this, or that part of the Body: Find that Cause out; what, and where the offending Matter is; and prosecute there only with good Means: The *Fever* needs no other Cure; than the Cure of that *Disease*, which caused the Life to be unquiet, to æstuate and grow hot.

Upon the Appearance of a *Fever*, Physicians are much, and over much concern'd; straightway fall on upon the *Fever* with *bleeding*, *blistering*, and *Juleps*, to suppress and keep that under; to secure that Bugbear in the first place; as chiefly threatening the Life of the Patient. The Sick and their Relations be-
ing

ing very apprehensive of the Danger; how many have died by Fevers, (as commonly, but falsely said) resign up freely to the Doctor's great Skill; and Care herein, submitting to the Risk of all the male Practicer, in bleeding, blistering, &c. the ready way to Destruction.

After this manner, slight and trivial Sickness, becomes long, and sometimes hazardous Sickness; many times mortal. And I do account it a special Providence, that delivers out of such perilous Practises.

In Sickness we are always to observe the Inclination and Tendency of Nature; which way she thinks best, and most expeditely to discharge Morbific Matter, according to the Precept of Hippocrates, *Quo Natura vergit, sequebatur oportet*. And that is sometimes by the Lungs, by Urine, by Expectoration, by eruption of Blood at the Nose, per Uterum, and by the Skin: Not to thwart and cross her endeavours; except she be forced into a wrong course by stimulating Matter, and thereby becomes apparently extravagant therein: As when a Symptomatical Flux per Album is extream, then to mitigate and allay it, by good internal Means; but not by Vesicatories, to attract injuriously, a contrary way.

If the cause of Fever be, (*in primis viis*) in the first Region of the Body; as most frequently it is; then 'tis great Imprudence, to attempt drawing outwards by Vesicatories, when other Ways, and convenient Ductures are open to transmit it. When Nature inclines, and shews a disposition to free her self by the Guts; 'tis very injurious to divert her Intentions, by

attracting outwards, and endeavouring to vent by the Skin; drawing a contrary way.

Si Materia turgent, says Hippocrates. If the Miasmatic Matter ferments and dwells for years, let it go that way most expedite, and inclinable thereunto by Stool, by Urine, bleeding at the Nose, &c. Sometimes Nature hath a Tendency, and is prompt for evacuation by the Skin; which is advantageous, and to be promoted by good Means. But I do not account blistering in the Number of good Means to promote that Operation; except some Matter be collected in a particular Place under the Skin, and wants some Help to bring it forth. Then a Vesicatory applied, or Cupping, is rational and good.

But when Nature makes a weak effort by the Skin generally (*per Diaphoresin*) breathes out effluvia on every side: Then Vesicatories are useless, and not only so, but hurtful, by troubling that Operation.

To apply Vesicatories in the Beginning of Fevers, is to compel Nature to discharge that way, which perhaps she hath no Intention to do; and no occasion for it, but rather another way. But if there be an Inclination, and good occasion to operate that way, it is more safe and better, to assist and promote with internal Means, that certainly roborates and expels (*a Centro undique*) every way outwards to the extrem Parts: Much rather, than trust to dubious attracting external Means (*in puncto circumferentia*) upon a narrow Spot, that gives no Ability to send forth; but painfully and doggedly coerceth, *volens volens*: and that's the best of it, if attractive power be granted. 'Tis

large, upon Apothecaries Practice in Imitation of
 It is agreed by all, that *Medicines* are to *kill* the
 Diseases where they are seated: And if so, then
 these *Vesicatories* must draw away the *superfluous*
 Matter from the Heart, according to the *direction*
 of *Furnish*. But if the *simple Plasters* shall
 send their violent vapours to the *Heart*,
 the Patient then must be *very* sick, before the
 Operation.

And if granted, this *topical Medicine* does ex-
 tend its power thither; how shall the *peccant Mat-*
ter find the way out, from the *Center* to the *Cir-*
cumference? Being an obscure impassable way, not
 to be found, without the extraordinary secret con-
 duct of *Nature*; who (as I said before) is not
 pleased nor complying with this *blistering Invention*.
Invita Naturâ, irrita sunt omnia.

Some Years since, being called to two Chil-
 dren, sick (as commonly said) of a *Fever*; with
 whom the *Apothecaries* were concern'd, as *Practi-*
sers, or *Undertakers*: And being informed of their
 Intentions, to apply *Vesicatory Plasters*; I caution-
 ed the *Relations* not to suffer it: But when I was
 gone, they were over-perswaded by the *Apothe-*
caries; and blistering *Plasters* were applied with
 great Diligence, until both the Patients were dead.
 Some time after, meeting with the *Relations*, who
 related to me what was done; I blamed them
 for not following my Advice; who answered;
 that the *Apothecary* said, it was the Practice of
 the great *Doctors* of the Town; therefore it might
 safely be done. From thence I might remark at
 large,

large, upon *Apothecaries* Practice, in Imitation of their *Doctors*; and the shameful *Prostitution* of this Art. But upon this Subject, something hath been said elsewhere; therefore I pass it over. And although *Blistering* and *Sleeping*, be the modish Practice of the Town; yet being instructed upon false Notions of *Fever*, and apparently injurious; I shall not follow that Fashion.

And if granted, this topical Medicine does extend its power thither; how shall the peculiar Matter find the way out from the Gland to the Circumference? Being an obscure impassable way, not to be found, without the extraordinary force conducted of Nature; who (as I said before) is not pleased nor complying with this surprising Invention.

Some Years since, being called to two Civil-
law, Sick (as commonly said) of a Fever; with
whom the ~~apoplexy~~ were concerned, as I have
said, or ~~Unhappy~~: And being informed of their
Intentions, to apply to my Brother, I enquired
of the Relations not to hinder it: But when I was
gone, they were so prejudiced by the apoplexy
and ~~blindness~~ that they were supplied with
great Intelligence, and I have known several who
were ~~blind~~ after a long time.

S E C T.

SECT. XII.

Of Juleps, and Coolers in Fevers.

False Notion of a Disease, begets an erroneous Practice, both in Method and Medicines. Fever not being rightly understood, judging it to be, what it is not; the Prosecution against it is ineffectual; and not only so, but also injurious and hazardous to the Patient.

Fever supposed to be the Disease (not known but by its Name) and is only a general Symptom, of all fierce Disorders and dolorous Diseases; being apparent to the Standers-by, and confirm'd by Sentence of the Physician; takes up most of their Thoughts, in designing how to Master, and Secure this common Enemy, that stands foremost in view: And as their Eyes are most, and chiefly upon the Fever; so their Fears are from thence, and their Endeavours are bent, to abate and suppress the febrile Heat, at the first Appearance thereof: But when this preternatural Effluvia is raised to a Degree; all Helps are then thought of, to damp and extinguish this kindling Flame, as great and threatening Danger from thence; which byasseth the Physician from his right Aim, at the morbid Cause of all this Disturbance.

From hence ariseth all the Inventions of Cooling, so frequently used in Fevers: Juleps, Emulsions, Ptilins, cooling Apozems, Embrocations, &c. which make a great clutter of Gallipots, and Glasses about the

the Sick; and nothing more advantagious, to *Physician* and *Apothecary*; than trilling away the Time, with such insignificant, and ineffectual Medicines.

But loss of Time, and unnecessary *Cooling*, is not all the Prejudice: For if we consider the Rise, and State of those *Diseases*, which raiseth *Fevers*; and whereon *Fevers* do depend; we cannot but be sensible of the Injury; and oftentimes great Hazards, by *Juleps*, and other cooling Practice.

There are two *Causes*, generally and principally assigned, for the Production, and Continuance of *Diseases*; viz. depraved noxious *Humors*, and *Obstructions*. And to these *Causes*, Physicians do always aim at in Curing; tho' the *Diseases* be distinguished by various *Names*: Then the streſs of Curing lyes here only; for opening *Obstructions*; and cleansing away all foul degenerate Matter.

The design for Cure therefore, in all Cases when a *Fever* appears; is to find out where; and what the Matter is, that disquiets and provokes the *Life* to be hot, and exceed its natural Temper: And to such *Causes* the Physician should bend his *Endeavours*, and the *Medicines* to level against the *Disturbers* of the *Life*. Not regarding febrile Heat, otherwise than as signal, and which requires no means directed thither, but to the *Disease* only, that causeth the *Life* to exstuate.

What Advantage can you expect from *Juleps*, or other *Coolers* in any Case of a *Fever*? Since they Cure no *Disease*, nor do they seem as likely means. Will a *Julep* Cure the Gout, Stone, Pleurisy, Colic, Spleen, &c.
any

any other Disease, upon which *Fevers* do depend? And if not, then vain are the use of these *Cooling* Inventions, and *frustraneous*.

But the doing of no good; that's not all the loss by *Juleps*; for they do much mischief: As when the *vital Spirit*, the *Life*, heats and strives to expel morbid *Causes*; thereby shewing the endeavours, and vigour of vital strength: *Juleps* may then damp this *vital Heat*, and disable *Nature*; but they remove no peccant Matter: They check and oppress the *Stomach*, that is too flat and dull in Fevers; and requires then, something to whet and sharpen the *Ferment* thereof: But instead of such an assisting Remedy; they ply the Sick with injurious *Coolers*, that act against the Fortitude and Endeavours of *Nature*; and giving no Satisfaction to the languishing Patient, desirous of other Drink.

How many *thirsty Sick Persons*, have long'd, and earnestly beg'd for a Draught of *Beer*? But was denied to them, because the *Doctors* forbid it, and appointed *Julep*, *Barley water* and such Stuff. After this manner *Thousands*, or I may say, *Millions* have been kill'd, by the Ignorance of their Undertakers for Curing. The faint sick Man cannot eat; and his *Physician* will not let him *Drink*, what he likes, and is most likely to do him good: We may rationally judge, that Sick *People* cannot live long under such Circumstances.

But this is not all the mischief yet: For, the Hazards of this *Juleping*, and *Cooling* Practice; will further appear; if we consider the Frequency, Latency, and Danger of this *Series* and Transition; of
Pains,

Pain, to Inflammation, Tumors, Abscesses, Ulcers, Gangrenes, and Mortifications, internal. The common Stages and Progress of mortal Sickness; but disguised, and couched under some other Disease, more apparent, or more known by some vulgar Name.

This latent dangerous Train, more frequently lurking, than discovered; not suspected, or sought for, hath brought more to the Grave, than any commutation, or complication of Diseases, whatever. For tho' there be a great Number of Diseases (multiplied by Names) whereunto Human Nature is liable; and many of them do come, and go off again in the course of Life, *facile curabiles*; yet most, if not all the Contumacious, are therein concerned; and such as become Mortal, do terminate in this Series, as the Catastrophe and last Scene.

Mortal Diseases I said, because, when this common Train of Diseases, is stopt in its Progress, and hath not its full course, but taken off, and prevented by effectual good Means, or great Providence; and then Pain may exercise its Power singly, and alone for a Time, by Intervals: Or Pain may contract and associate a Tumor; sometimes an Inflammation; and yet all this may end well; these may go off again, or be sent off by Medicine, and proceed no further; the Patient may recover, and return to a good state of Health.

But too often it proves otherwise; by neglect and Delay, in the use of good Means; by improper Methods, and evil Medicines; by Juleping and Blistering, such male Practice; the frequent Train of Diseases, goes on gradually to the last; and ends with Death.

How

How many Fevers depend upon Obstructions, by
 the blood being lodged, and stopping some Canal,
 the Ducts, that ought to be free and open for Trans-
 mission? Very many; and very often, this is the gr-
 avest Cause, and this is the continuing Cause: You
 may then give Juleps, after Juleps, from Day to Day;
 and never Cure such Fevers after that manner.
 Obstructions most commonly cause Pain; this Pain
 raiseth a Fever, and sometimes an Inflammation, in
 the Part pained: This Inflammation forms a Tumor;
 internal and not perceived, or suspected. This Tu-
 mor sometimes Apostomates, or becomes Schirrus
 and indurate: Or Gangrenes, and soon kills the Pa-
 tient; not coming to any Suppuration: And then the
 Patient is said to Die of a Fever; they could not
 quench this Fever: I readily believe that; it was
 not like to be done, by Juleping, Blistering, &c. such
 nonsensical Practice.

After this manner, so many Thousands have died
 of Fevers, or rather in Fevers, by the Ignorance and
 great Mistakes, of the Pretenders to Cure Fevers,
 which they understand not.

Such Cases of internal Tumors, and Inflammations;
 come oftner into the Physicians Practice, than taken
 notice of; and Thousands have died upon this Ac-
 count; when the true state of the Case was not dis-
 cerned: But the Patient died of a Fever; the Fever
 was apparent and aimed at; the rest was latent, and
 therefore proved mortal.

yd The Obscurity of this *deinking* *Latent* *Train*, thus commanding, and making *Prognost* *uncertain* and *impossible* for Physicians; The neglect and oversight thereof, does proceed chiefly from the *erroneous* *general Catalogue of Diseases*; in ranking them all, under these three Divisions of *Similar*, *Organical*, and *Common*. Which first Division I *coloured* (for sufficient Reasons, in another Tract) as not being, *Distinct*; but *Symptoms* only. And this first Division of supposed Diseases, hath made more Bustle, by way of *febrile* *Distempers* the chief; and so engrossed the *Practice* of Physicians, that most endeavours have vainly been spent thereupon, much *Time* and *Opportunities* lost; all the considerable, and most important *Diseases* have been, and the frequent Progress of this dangerous *Train*, so seldom under Consideration, in *Consultation*; being *Mask'd* and *Cover'd*; with the external Appearance, and outside *Garb* of a *Symptomatical* Fever; which mistake and oversight, hath lost *Myriads* of Lives.

The Proceeding and Advance of this dangerous *Communtation*, being frequent, and disguised under *Fevers*; the cooling Inventions of *Juleps*, *Barly-water*, &c. against *febrile* Heat, are very pernicious upon the Account of this *latent Series* of Diseases, always to be suspected: But at best, and in other *Febrile* Cases; those *Coolers* are a great delay in Curing of any *Fever*: yet after all this trifling, and Hazard; if the *Patient* escapes, (by good *Providence* only) the *Doctor* is applauded for bringing them out of a tedious and dangerous Sicknes; tho' long and hazardous of his own making; by a *refrigerating* Mode of *Practice*.

And although the *Patient* escapes the *Fever*, and wades through that *Sickness*; yet by such male Practice, they fall into *Dropsies*, *Scurvey*, *Jaundice*, *Cachectic*. Habits of Body; an obstructed tumefied *Spleen*, *Liver*, *Mesentery*, &c. or it breaks out upon the *Skin* afterwards; or settles in a *Limb*, and disables the Part.

And it is but rational to expect such *Effects*, from such *injurious* ways of *Curing*: For, the *morbific* Matter which caused the *Fever*, being *fixed* and *retained*, by checking and cooling the febrile *Fermentation*; and not observing the *Aphorism*, *quò Natura vergit*, this *Morbous* Impurity must precipitate, and settle in some *Part*: Then an after-game is to be played; and probably more difficult, than that of the *Fever*.

But oftentimes, the *Event*, and *Effect* of this Cooling Practice, proves *fatal*; and a Discovery, with Conviction of such erroneous and dangerous Proceedings; is by *Dissection* after Death, and plain Demonstration to the Eye: As when the Physician *dubiously*, giving in an Account of the *Sickness*; and the *Relations* are not therewith satisfied, concerning the *Death* of the Patient: *Dissection* then is appointed; which lays open (when too late) and presents to view; an *Apostem*, *Ulcer*, or *putrid* decay of some *internal* Part, *Gangren'd* or *Mortified*; which makes evident, what before was little thought of.

But upon this Discovery of *Miscarriage*; by great Mistakes in the gradual *Progress* of the *Sickness*; and improper *Designing* of Medicines, aiming only, or chiefly

chiefly at the *Fever*: Indemnification is thus contrived and framed, with a *salvo judicio*: When the *Corps* bears any of these *Characters*; the *Account* is given; that the *Patient* was in such a *desperate* Condition; as it was impossible to retrieve and recover.

After this manner, by such *Inventions*, the *Blemish* is wip'd off the *Physician*; and he passes nevertheless, for an able *judicious* Practiser as before: When indeed this *funeral* Conclusion was brought about, for want of a true *Notion*, and due Consideration of this latent, and frequent Progress of Diseases; which might have been prevented; or timely stoppt in their course of Transition and Commutation; if the Design of Cure had look'd that way, to obviate the Danger secretly coming on.

But the *Fever*; this *ignis fatuus* leads all out of the right way of Curing: Oh, the *Fever* is very high, (*Sulphur accensum in Corde*) this Bugbear scares them all, not knowing what evil Thing it is; (*& deflagratum*, says Dr. Willis) the Sick Patient is set on Fire: Then to quenching and cooling as fast as they can; for there is no *ensuring* Office to make good the Damage. Now here is Subject enough for *Satyr*, or *Ridicule*; but I shall not prosecute in such Manner.

The Practice upon *Fevers* cannot be hopeful and helpful; for as much as, the *Methods* and *Medicines* for Curing, are designed by a false *Canon*, of healing by contraries, (*Contrarium contraria sunt remedia*) which is the quite contrary way for Curing; then the whole proceeding is an Accumulation of Errors.

Let

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Let us examine the Practice in *Fevers* by that Rule: *Fevers* are hot, therefore (you say) they are to be Cured by *Coolers*, which are contraries; as the *Canon* appoints: herein I differ from other Practisers; they endeavor to Cool with *Contraries*; I Cool and Cure with *Similar*s. They go about to Cool *Fevers* with *Juleps*, *Pisans*, *Emulsions*, &c. and they go a great way about. I Cool and Cure with *hot Liquors* and *Spirits*; which is the ready way.

But here is the Mistake which causeth the Difference: They suppose *Heat* to be the *Disease* in *Fevers*; and I look upon *Heat* as a *Symptom*, and *Signal* only. They apply to *Symptoms* depending; I level at *Diseases* producing, and continuing them; valuing not the *Heat* of *Fevers*; but am very solicitous to find out, and have a careful Eye, upon the *Disease* that causeth the *Fever*: Curing lyes there, and there only; the depending *Fever* is included therein, and falls of course.

Since *febrile Heat*, does not arise from any *Sulphurous Matter*, (as before-proved) but from various other *Material Causes*, not *inflammable*; but provoking the vital *Spirit* the *Life*, to exaltate and become hot preternaturally; which *Heat* riseth and falls, as *morbus* Causes are intended and remitted.

What are now the *Curative Intentions*, to be aimed at in all *Fevers*? but only to remove those several *Diseases*, which incense the governing vital Principle, to exceed its bounds of natural Temper and Moderation: Level at, and overcome the *Disease*; the *Fever* then is gone also. *Sublata causa, tollitur effectus.*

But what Probability, or Reason is there, for such *Coolers* to Cure any *Disease*, that produce *Fevers*? for whether it be *Obstruction* in any Part; or oppression at the *Stomach*, by undigested, degenerate, or discordant matter; or By *Wind* and *Flatulency*; by any exotic generation, as *Worms*, *Stones*, &c. any *Tumor* or *Apoſtem* breeding; *Inflammation*, or *Ulcer* planted, &c. These cooling and cold *Inventions*, touch not the *Disease* (except to exasperate, and do mischief) and remove no *morbific* Cause: For the nature of these *Causes* and *Diseases*, requires *Cathartics*, *Aperitives*, *Abstersives*, *Discussives*, *Dissolvents*, *Sarcotics*, &c. some such Medicaments of these Operations.

But those *Coolers*, stand in *Opposition*, and act repugnant to such Medicinal *Properties*; and consequently to the *Cures* of those *Infirmities*: By *obstructing* of *Ductures*, and the *Pores*; *incrassating* what should be *attenuated*; *coagulating* what should be kept *fluid*; *condensing* what ought to be *rarified* and *discussed*; *fixing* and *retaining*, what should be moved and sent away; *impeding* *Transpiration*, and promoting *Putrefaction*: generally, they check and damp the *Power* of *Nature*, endeavouring to extricate and quit her self, from those *Incumbrances*, and growing *Evils*, that assault and oppress her.

In what Case soever; a *Fever* or vehement Heat shall arise, with ebullition and preternatural Fermentation of the *Blood*; *Cooling Medicines* are very prejudicial, in many Cases mortal; for whether it be a malignant *miasm*, feminary, or taint; or other Impurity and Feculency of the *Blood*, that *Nature* intends by

by this febrile disturbance and general *Estuation*, to separate and throw off; which Nature sometimes, without any Medicinal Help does perform, and makes a good *Crisis*: But these *Coolers* act counter to such Intentions, and prevents *Natures* intended good work; checking the *Fermentation*, and thereby hindering the separation of any depraved or noxious Admixture.

And the Reason of these ill Consequents from *Cooling* Medicines, does chiefly lye here: Since the *Stomach* doth preside over, and hath great Influence upon the subsequent *Digestions*, and all other *Faculties*, whose vigorous and true performance depend much thereon; so that whatever subverts the *Tone* of the *Stomach*, and flats the acuteness of this principal *Part*, and prime office of Digestion (as *Juleps*, &c. do) injures, allays, and abates the energy of the rest; impedes the *Fermentation* of the *Blood*, for Depuration in such Cases; as also for conservation and supply in the constant daily work.

It may be objected and said; that *Lemons* and *Oranges* are used in *Fevers* with good effects from their cooling: I answer, that *Lemons*, *Oranges*, *Barberries*, and such like, are allowable in *Fevers* as proper and fit to be used; but what Benefit ariseth from them, is not to be ascribed to their cooling virtue (if any such *per se*) but only to their *Acidity*, which acuates and sharpens the *Ferment* of the *Stomach*; by whose reinforcement, and strength regained by this means; the whole Body is refreshed, fares the better, and some allay; at least more Ability to bear the febrile Heat, and to contend with the *Disease*, that occasions the *Fever*.

Wherefore such *fruits*, and such *liquors* are to be granted the Patient for Refreshment and Support, as are most agreeable to the *Stomach*, and desired by the Sick: And the Dictates, or Appetitions of *Nature* in these Cases, are to be regarded; who oftentimes prompts for her own Help and Satisfaction.

And generally 'tis observed, the Drinks so desired by them, are *fermented Liquors* (no *Juleps*, &c.) *Beer*, *Ale*, *Cider*, or *Wine*: And commonly such are most agreeable to the *Stomach* in *Sickness*, as was most acceptable in *Health*; which being discreetly used, are no Promoters nor Continuers of the *Fever*; tho' they be *spirituous* and brisk upon the *Palate*; yet beneficial and great Relief to the Sick: But always to impose *medical Drinks*, upon weak sick People, as if they were to be nourished, and live by *Physick* only; is very irrational and absurd.

And I must tell you, wherein I differ from other Physicians, when I allow Patients cooling Drinks; as *Whey*, *Buttermilk*, *Cider*, *Meath*, when desired in *Fevers*, or hot Bodies: They lay a stress upon *Coolers*, as *Curative* and principal Means against *Fever*, and hot Bodies, thereby to reduce the *Distemper*: I allow them, not as *Physick* against the *Disease*, but as *Refreshment* to *Nature*, being coveted and pleased therewith: So that I do not impose as of *Necessity*; because they Cure not the *Disease* whereon the *Fever* depends; but observing the *Propriety* of some Bodies, being delighted and comforted with such *Liquors*, I readily grant them, unless there be a *contraindication* that forbids.

A labouring Man that toils and heats himself, must have drink to quench his thirst and refresh him; and requires more Drink than another Person: even so it is with a Man in a *Fever*; he labours under a *Distaste* to remove it; and he is then more thirsty, requiring more Drink than at another Time. And it must be such as delights him, that Nature does desire; not *Barley Water*, *Juleps* of *Still'd Waters* and *Syrups*; such stops that the Patient is averse to, and gives no satisfaction.

Keep a labouring Man with *Julep*, and *Barley Water*; and see how long he will keep his Stomach, and keep his Strength, to be able for work. He will not hold it out long, in good condition, and ability for Service. Observe then; if these Drinks shall make a weak Man, and a strong Man decline; if they pluck him down; you cannot in Reason expect, they can be helpful to raise up a weak sick Man, to Health and Strength.

All this considered it plainly appears; that from what Cause soever a *Fever* doth arise; this *Juleping* and *Cooling* Mode of Practice, is dangerous more or less, as the Disease is in its self; whereon the *Fever* does depend: But in no Case advantageous; making acute Diseases to *Commute*, and terminate in *chronic*; and lingering *chronic* Diseases, to hold on their Course, and become more Contumacious.

Febrile Heat is much safer, and sooner allayed with hot things, than with cold; for Coolers only, are but like the sprinkling of Water upon Fire, which burns the fiercer for it afterwards: Coolers cast a damp for

the present ; makes a short suppression of *Heat*, and it soon bursts out again : But *hot* Medicines that have Spirit and Life in them, do assist *Nature* in ejecting of the peccant Matter, which being cast out, *Nature* then returns to her sedate moderate temper : Therefore one good *Sudorific* Medicine, checks a *Fever* ; better than ten *Juleps*.

Here I shall make some *Observations* useful in Practice : First, from the Denominations of *Fever* and *Inflammation* ; what affinity there is, and near relation they have to each other ; for from the *Etymon* of the words, they seem to import a *Parity*, as denoting only an extraordinary *Heat* : πυρετός febris, from πῦρ ignis ; φλόγῳσι inflammatio, from φλέγωuro.

But the difference lyes here : *Fevers* are known, and defined by preternatural *Heat* and effervescency through the whole *Body* : *Inflammation* is a preternatural *Heat* of a particular *Part*. Hence we remark ; that *Fevers* are general and dilated *Inflammations* ; *Inflammations* particular *Fevers* of a Member : Thus they differ in *Latitude* and *Extent* : But withal observe the order of *Causation* ; *Inflammation* commonly precedes and lays the Foundation in this or that *Part* ; there is the *fomes & minera Morbi* : A *Fever* follows upon the whole *Body*, caused by consent from thence, and condolency.

Here you may take notice, that *Fevers* are erroneously defined by Authors ; a calore præter Naturam in Corde accenso ; assigning the *Heart* to be the *focus*, where febrile *Heat* is first kindled, and from whence it is maintained ; when almost in any other *Part* of the *Body*, if an *Inflammation* happen there ; a *Fever* will

will follow, taking its Rise from thence, not from the *Heart*: So that the *Heart*, then suffers *Sympathetically* by consent; not *idiopathically* and *primarily* as *Sedes Morbi*.

Since most *Inflammations* cause *Fevers*, and *Inflammations* so frequent, as being the certain Consequents of great *Pain*; then two things are to be noted: First, that upon the appearance of a high *Fever*, you may suspect an *Inflammation* couched under it; from whence as the Spring, this *Fever* doth arise.

Secondly, that the Cure of many *Fevers* ought so to be designed and managed, as respecting and aiming chiefly at a particular *Inflammation* of some *Part*, upon which the *Fever* doth depend: And when a *Fever* ariseth upon this bottom (as often it doth), then little regard is to be had to the general *Fever*; but the stress of Cure, lyes upon removing the occasional and material Causes of *Pain* and *Inflammation* in the particular *Part*; the Foundation of all the rest; which being removed, the depending *Fever* falls of Course.

Thus all our endeavours tend, to make a true Discovery of *Causes*; that when preternatural *Heat* does arise in the *Body*, and begets a *Fever*; you may know, not only what to call it, but also what to do; by levelling at the right Mark.

And I must tell you also, how a *Fever* sometimes does arise, and not from *Inflammation* of a pained *Part*: That is, when some depraved discordant *Matter*, or some malign venenate *Miasm*, is mingled or got into the *Blood*; *Nature* which is the *Life*, raiseth

etc. a preternatural Fermentation, and febrile effervescency in the Mass of Blood, for a Purification and Separation of this exoric Mixture; and admits of no sedation or rest, until that work be finished.

From hence you may be warned of the dangerous common Practice in Fevers; by Juleps, Harley-Water, and other such like Coolers to allay the Heat; from a great Mistake of Fevers, and from whence that Heat doth allurge: For, whether the Fever does depend upon a particular inflamed Part, or a general Fermentation of the Blood for Purification; in both Cases of Fevers, such Cooling Medicines are pernicious, and have killed thousands: For by insisting so much upon them, and aiming to suppress the Fever by Coolers (not possible to be done that way) thus mischievously spending Time, the opportunity of Curing is lost, and the Disease prevails.

The Error of those Cooling Medicines is apparent, from the insuccess thereof; for never was the Thirst of a sick Person satisfied by Juleps; but a Draught of good Drink, such as the Patient's Stomach affects; that is refreshing and relieving.

Juleps are but Cold Comfort, or rather no Comfort to a Febrile sick Man; for those Cold Medicines imposed upon the sick, are no Coolers in effect; and are so far from assisting Nature to do the work she is struggling about; that they nauseate and flat the Stomach, which should vibrate and inforce the other Faculties; they damp and check the Power of Nature contending with the Disease; and leave her languishing for Refreshment, coveted in her natural common Drink. Thus cheating the Patient of that

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that desired assistance by *Drink*, which would be Comfortable.

And thus much may suffice, to shew the Vanity and Insufficiency of *Puleps*, and other *Cooling* Inventions, to allay the Heat of *Fevers*.

Having now gone through the Common Practice upon *Fevers*; shewing the *Errors* and *Dangers* thereof, in their Designs for Curing: All which ariseth from their Mistakes in the true *Notion* of *Fevers*, not knowing what they are, and from what *Principles* they proceed. It remains now, that I set forth the direct Ways, and due Means for effecting their Cures, which will appear more plainly and probably Successful, being compared with the common irrational Practice, grounded upon false *Notions* of *Fevers*, wholly mistaken.

I shall here only take notice, and cursorily view the great Neglect of *Medicines*, disposed under the several Divisions of *Fevers*; as properly and necessarily assigned to answer all the Indications of their different *States*, variously *Advanced*, and distinguished, ~~of a different nature, and various Methods, and various~~

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But how unnecessary, improper, and injurious, most of these *Medicines* of *Medicines* will appear, upon inquiry into the *Nature* and *Vanity* of them: As also by comparing with our *System* of *Ca-*
T. E. C. T.

S E C T. XIII.

The Author's Compendious Method, and Medicines for Curing Fevers; compared with the Common Practice.

IN the first place, I shall set before you the *Common Practice upon Fevers*; and take the Account thereof from *Reverius* a French Author of great Reputation; much consulted with, and followed by most *Practisers*: He having Collected from the best *Writers*, what is most remarkable, and thought most useful for Curing; so that in his *Praxis* you have the *Methods*, and chief Matter of all the rest. And his Book being furnished with variety of Medicines, many that are inquisitive after *Physick* do peruse and esteem that Book.

I shall here only take notice, and cursorily view the great *Magazine* of Medicines, disposed under the several *Divisions* of Fevers; as properly and necessarily assigned, to answer all the *Indications* of those different *Fevers*, variously *denominated*, and distinguished, as *Diseases* requiring *different Methods*, and various *Remedies*.

But how unnecessary, improper, and injurious, most of that trouble and charge of Medicines will appear, upon inquiry into the Nature and Vanity of them: As also by comparing with our *Design* of *Curing*; which is performed with very little.

In

In putrid Continual Fevers, (so called) he proceeds thus: *Bleeding* is appointed two or three Times most commonly. If good *Blood* first appears; you must continue to take away, until the putrid bad *Blood* comes; and then diminish that: But if bad corrupt *Blood* comes forth first; you must continue letting out, until it appears good. All which is so absurd and ridiculous; that I shall not spend Time to expose the folly, but refer you to what hath been said.

And if *Bleeding* be not thought fit; then *Cupping* with *Scarification*, is to supply that Place. This is like the rest.

His *Pharmaceutic* Remedies, are all comprised under these two Heads: *Evacuating*, and *Alteratives*. Under the first, are comprehended *Purges*, *Vomits*, *Sweating Medicines*, and provokers of *Urine*.

His *Purgatives* are *Cassia*, *Manna*, *Tamarinds*, *Catholic Electuary*, *Lenitive Electuary*, *Electuary Diaprunes*, *Syrup of Roses*, *Syrup of Cichory with Rhubarb*, &c. and these are variously compounded, and made into *Potions*, with Still'd *Waters*, or *Decoctions*: Or else given in the form of *Bolus*, by adding some *Poultices* to them.

They that know no better, do appoint such as these are; and the Sick must submit thereto: And these I did use in the beginning of my Practice, when I was a *Prescriber*, (Forty Years ago) and guessed at Medicines, as others now do, that *Prescribe* to the *Shops*; any thing will serve for a *Recipe*, because you are to have Variety of them, and a long Course. But

142 *Compendious Method, &c.*

I have given sufficient Information elsewhere, concerning this Matter; that I shall not repeat here.

Clysters this Author appoints to be given often; every Day, or every other Day; made of Decoction of Emollients and Coolers: *Barly, Prunes, Mallows, Violet leaves, Lettice, Endive, Housleek, &c.* And dissolve in the Decoction *Electuary Catholicum, Diaprunum, Cassia, Oil of Water-Lillies, or Violets.*

The Cordials many and various; which I shall not recite; a Glass of good true Wine, better than all that; and less to do. But to make *Sickness chargeable and hazardous*; to invent much Business for the *Shops*, and occasion the *Physician* to visit often, to know the event thereof; many things are devised, unnecessary, frivolous, or injurious.

And he that does not promote the Trade of *Physick* after this manner; shall be defamed and vilified, with the Title of *Quack*; and the Silly People are wheedled into a Belief, that he is no better: Tho' he be a legal *Physician*, and his knowledge much beyond the *Prescribing Practice*. Now whether such blinded, trapt sort of Folk, are to be pitied; or derided and scorn'd, when they Suffer in Sickness: I leave it for others to give Judgment in the Case.

There are also Medicated *Broths* appointed, of *Roots* and *Herbs*, boiled with *Chicken, Hen, or Capon*: So that you must neither Eat, nor Drink, but what is *Physick'd*.

In the same Chapter, he distinguisheth *Fevers* into *Pneumatic, Choleric, and Melancholic*; and appoints parti-

particularly, and differently for each. And as for *Spurious Fevers* (so termed by him) arising from the mixture of various Humors, the forenamed Medicines are to be Compounded, with regard to the predominant *Humor*; that the greater Quantity be appropriated to the luxuriant prevailing *Humor*.

All this is to make the World believe; what nice and exact *Distinctions* are framed; and Medicines formed adaptly thereto; for Curing *Fevers* by the best and most certain Rules of Art. But how vainly, and fallaciously (tho' speciously offered) all this will appear; when I come to set forth, what is necessary in Curing all the pretended Sorts of *Fevers*; and with how little it may be performed; and not load a weak sick Person, with a multitude of trifling ill-designed Medicines; under the Pretence of adapting to various kinds of *Fevers*, injuriously so feigned.

Besides all these *internal Medicines* (and I named but some of them) there are various *external Applications* appointed, to allay the heat of *putrid Fevers*: some are applied to the *Heart*; others to the Region of the *Liver*, the *Testicles*, *Hands* and *Feet*.

To the *Heart* there are both *Liquids* and *Solids* to be applied: To the other Parts, *Still'd Waters*, *Juices of Herbs*, *Unguents*, and *Liniments*, amply set forth in that Chapter, where you may see them, if you think they are worth seeing.

All which unnecessary, troublesom, and ineffectual *Inventions*, do proceed from want of the true Knowledge of *Fevers*; not discerning what *febrile Heat* is, and from what *Principle* it does arise.

After

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After all this much to do upon *putrid Fevers*; with so many *internal*, and *external Medicines*; there remains, as much Business with the *Symptoms* of *putrid Fevers*; and there are yet more variety of Medicines appointed for them: But I shall not trouble you, nor my self, to give the Account of them.

I always thought, and do think so still; that true curative *radical Medicines* against any Disease; are the surest *Allayers*; and safest *Curers* of Symptoms that depend upon that Disease: so that no peculiar Provision of Medicines need to be appropriated to *Dependants*.

But now all this is said; we have not run through a *third Part*, of the Practice upon *Fevers*; nor named a *quarter* of the *Medicines*: But (waving the Practice upon all the other *Sorts* of *Fevers*) here is enough to let you understand what the Practice of the *Learned* is, and hath been; this *Author* having gathered from the rest, and disposed it into this own Method.

You that like it, may make *Trial* thereof, when you are Sick; and then tell what it is to your Cost, and Hazard. This was the Practice of an Eminent Doctor to the Court of *France*: And the Practice in other *Courts* of *Princes*, is much-what like this. The *Prescripts* from *Consultations* are no better; and some are worse.

The King of *Spain* hath been treated no better by his Physicians; else he had not lingered so long, nor relaps'd so often into his *Feverish Distemper*:
but

but endeavouring to Cure they know not *what*; it may in Time perchance be done: but none can say when; probably and rationally from such Doings.

This Great *Prince*, has great Physicians about him, for He made them so: But if they were as good, as great; they would have done better for Him.

Having shewed you the Common *Practice* of others upon *Fevers*; now I must give you an Account of my own, and then you may compare them.

There are three principal *Evacuations* appointed by Nature, to send off, and free the Body, from all superfluous unserviceable Matter, the *Relicks* after Digestion: And this useless or offensive Matter, goes out by three several and different ways; by the *Guts* downwards, by the *Urinary Ductures*, and by the *Pores* outwards to the Circumference.

When there is a Failure, or insufficient Performance of these daily *Operations*, by the Debility of *Nature*; or by *Food* received unfitly in *Quantity*, or *Quality*; or other *Impediments* that may obstruct, or pervert these necessary grand *Operations*, from cleansing and carrying away all excrementitious, depraved, injurious Matter, which ought to be sent forth: The remainders lodged here, or there, infesting any *Part* of the *Body*; does breed all the *Diseases*, which produce several *Fevers*.

This premised as certain and true: The Curing of all *Fevers* lye fait and open before you; for they are performed by promoting the three grand *Evacuations* named: *viz.* by *Stool*, by *Urine*, and by *Transpiration*;

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Spiration; whereby the Body is cleansed and discharged, from all indigested and degenerate *Humoral Matter*, or *Miasma*; that breed those Diseases, upon which *Symptomatical Fevers* do depend.

The Curing of all Diseases after this Manner; is also the Curing of all Fevers, which are only *Dependants* thereon: And there is no other and true way; but by the *Operations* aforesaid.

It remains now, that I assign the Means, to perform truly and effectually, those necessary *Curative Operations*: And they are only these two Comprehensive *Medicines*, universal in their *Classes*. A *Catholic purifying Extract*; and a *Sudorific*.

The purifying *Extract* operates by *Stool*, and *Urine*; sending forth by these *Canals of Emission*; all morbid virious Matter, that must pass those ways, opens *Obstructions* of the *Spleen*, *Liver*, *Pancreas*, *Mesentery*, *Kidneys*, &c. of which more at large, in a peculiar Tract upon this great Medicine. The *Mystery of Curing Comprehensively*, &c.

The *Sudorific* Medicine opens all the *Pores*, to breathe out Impurities that infest the *Habit of Body*, and external Parts: Clears and takes away all Cutaneous Defecations, Spots, Scurf, Scabs, Pustules, Tattars, Itch, &c.

In all malignant, contagious and pestilential Fevers; as *Small-Pox*, *Meadels*, *Plague*, *Spotted Fevers*, and the like; I account this Medicine most Necessary and Powerful.

These

These are the safe and surest ways of Curing; being the ways of *Nature's* Institution. Let the moribific Matter be as various, and different in several Persons, as you can find out, or form a peculiar Name for: Let it be lodged and fixed here, and there, in any Part of the Body; or if it be moving and erratic, troubling many Parts, at Times: one of these two Medicines, or both by Turns in a Method and Order; will send forth the offending Matter, and clear the Body, whether the *Fever* be continual or intermitting, malignant, &c. of what sort soever.

I have heard of intermitting Fevers (called *Agues*) of a Year, or two Years continuance under the use of Means; but I never yet was so baffled with any *Ague*.

I will ingage to Cure more *Fevers* with these two Medicines only; than any of you shall with the two hundred Medicines appointed by *Riverius*, in his Practice upon *Fevers*: And you shall have the Liberty, to use as many more, pickt out of other *Authors*.

Mine are no *Book* Medicines recommended by *Authors*, and taken up upon Trust (as they do from one another) I like 'em not: But I depend upon my own Labour and Experience; what I have formed, reformed, and proved often.

Most People are pleased with a *Book* stuff full of *Medicines*; for this, and for that, and for hundreds of *Diseases*: And they rove amongst them uncertainly; venture upon them unsafely; and most commonly unsuccessfully. Very probable it should be so; for

they promise very little, to Him that understands the designing and forming of true Serviceable and Safe Medicines.

Now Judge you; if two Extraordinary Medicines thus designed, and proved to work through all Parts of the Body, by Cleansing and Purifying both the Organs, and nutritious Juices; are not more hopeful, less troublesome, or chargeable; than two hundred ill-composed, uncertain Medicines.

The two Medicines Proposed (Catholic in their Classes) Cure manifestly; that is, by known ways and out-lets; such as Nature hath framed, for ordinary daily use; and for extraordinary occasions, in Sickness and Diseases.

I cannot believe a *Disease* is gone; except I see, or know, which way, and how it went. There are Medicines to Charm *Agues*, and other Diseases; such as *Jesuits Poudre*, and many more of that kind; but I cannot confide in such Cures.

I call it *Charming*; when a Medicine stops the Course of a Disease, suppresseth the *Insults* or *Fits*; and you know not which way, or how the morbid Matter went; but you may rather suppose it remains: For, the Medicine made no manifest Discharge, or Evacuation this way, or that way; so that the Disease is only laid asleep for a Time, and will wake again, and appear in its former Shape; or be transformed into some other Disease, that may prove as troublesome a *Guest*, or worse than the *Ague*.

For, *morbous* Matter, the longer it continues in the Body, it grows worse, and not better. Examples of this Nature we frequently meet with; of changing one Disease for another: They were Cured of their *Ague*; but the *Scurvey*, *Dropsey*, *Tumor* in the *Bowels*, or tumified *Legs*, &c. was the consequent and the proper effect of a fallacious bad way of Curing.

The Curing of *Fevers*, is the Curing of all *Diseases*; upon which Fevers do depend; for they are only *Symptoms* thereof: And no Disease of what Denomination soever; but requires such Operations for Cure, as these two Medicines do perform; either of the one, or of both.

You regard the *Names* of Diseases, and they deceive the World: I consider only the *Nature* of Diseases in their *material* Causes, and from whence they arise. If you multiply Diseases *Circumstantially* by various *Names*, and make a Thousand more than now are; yet in Curing you are confined to the same Operations.

Whatever the *Matter* of Diseases is, tho' various by *Name*, or *Nature*; the manner of sending it away is not so different a Way; but by the Common known ways of Nature's Institution, and they are very few, as before named.

Purifying is a *Catholic* Operation, required in the Cure of all Diseases, by what various Names soever *Circumstantially* denominated and distinguished: And if that necessary Work will be done by *one*, or

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two Medicines extraordinarily performing: better it is, than by two *Hundred* of the Common Medicines, of mean Performance; if possible to be effected by such.

From hence you may understand, that the Thousands of Medicines invented and dispers'd abroad in the World; do keep the People Doing; and sometimes to their undoing; venturing upon they know not what; proved by they know not whom.

Curing lies in a little compass, if it can be done; and by a little of *radical* true Medicine, more likely to be done; than by many ill-contrived, operating uncertainly at Random: wherefore doubting and mistrusting the Ability of a few; they muster up many, to supply their Insufficiency. (*Si non juvet unum, alterum jactantur sperant.*) If some miss the Disease; the other they hope may arrive thither.

In all Diseases and Sicknesses, the surest and safest Design is; to aim and level, at the common and general Cause; *impure, depraved, and unserviceable* Matter, that perverts the *Faculties*, infests divers Parts, and lay the Foundation of various *Infirmities*: which being removed and sent forth (by the ways aforesaid) the great Work of Curing, is much what performed. The remainder to be done, is only roborating and confirming the *Faculties*, for due performance of their *Functions* afterwards; to prevent relapsing into the former ill State.

If all Medicines had been designed, by the Operations that Nature performs in Human Bodies; and not formed by and to the Names of Diseases: The whole

whole Practice of Physick, had not been a *quarter* so much enlarged, as now it is; nor a *tenth* Part of the *Medicines*, so extravagantly invented.

By what hath been said; you may see where the *stress* of Curing does lie; and with how *little* it is to be done, if you go rightly about it: And thereby also you may understand; how unnecessary and vain, the *Multiplicity* of *Medicines* are, in the Practice of *Fevers*; or other *Diseases*, where no Fevers are depending.

F I N I S.

E R R A T A.

P^{age} 35. read à qua. P. 41. distinguisheth. P. 44. debent. Ibid. ignota. P. 114. expulsivè.

APPENDIX.

THE *Author* hereof, conforming to the *Primitive Practice* above *Thirty Years* past; (for Reasons elsewhere given) and having often found ill usage, and Detractions by some Men of the *Physick-Trade*; hath therefore caused the following *Testimonials* to be made Publick; to stifle, and null the *Defamations*, and *Lies* that have been spread abroad, to his Prejudice, and *Loss* to many others; that else might have received the Benefit of his great Labour; beyond what the *Shops* do afford.

OLIVERUS St. JOHN,
 Summus Communium Placitorum Do-
 minus, Justiciarius, ac Almæ *Univer-*
sitatis Cantabrigiæ Cancellarius, Ma-
 gistri & Scholares ejusdem. Omnibus
 Christi Fidelibus Presentibus has Lite-
 ras inspecturis, visuris vel audituris, Sa-
 lutem in Domino Sempiternam. Quia
 discretus Vir *Everard Maynwaringe* A-
 lumnus noster, Literas nostras Testimo-
 niales Gradus sui à nobis petierit: Nos
 Conditiones & Merita Virorum affectu
 sincero

fincero perpendentes, eos solos Testi-
 monio nostro ornandos esse arbitramur,
 quos fummos promeritos ut assidue be-
 neficii à nobis consequantur. Quam-
 obrem Vestræ Pietati per has Literas
 significamus, præfatum *Everard Mayn-
 waringe* ad Gradum *Baccalauriatum* in
 Medicina, primo Die Mensis Julii Anno
 Domini Millesimo Sexcentesimo Quin-
 quagesimo Secundo admissum fuisse: Ei-
 que omnes Dignitates, Jura & Privile-
 gia quæ ad illum Gradum & Ordinem
 spectant concessimus. Proinde omnes
 Christi fideles, & Literarum Studiosos,
 Academiæ nostræ nomine oratos esse
 Volumus; ut qui illius Gradui, Do-
 ctinæ & Morum probitati Honos debe-
 tur, eum huic Alumno nostro præstare
 non graventur. In Cujus rei Testimo-
 nium, Sigillum nostrum commune præ-
 sentibus apponi fecimus. Dat. *Canta-
 brigiæ* in Senatu nostro, tertio Die Men-
 sis Julii Anno Domini Millesimo Sex-
 centesimo Quinquagesimo Secundo.

Some Years after, the *Author* travelling into *Ireland*, and being in *Dublin*, at the Time of a Publick Commencement: upon producing this *Diploma* from *Cambridge*; and performing such Exercises, as the Statutes of the *University* required: He proceeded *Doctor*.

OMNIBUS CHRISTI
FIDELIBUS, Ad quos præsentes Literæ pervenerint, Salutem in Domino. Cum non minimum sit intra Pietatis officia, cognitæ veritati Testimonium perhibere: Nos itaque *Præpositus & Socii Seniores Collegii Sacrosanctæ & individuæ Trinitatis juxta Dublin*, Testamur venerabilem Virum *Everardum Maynwaringe*, Virum in curandis Morbis feliciter & cum fructu *Ægrotantium* diu versatum; in solemni *Academicorum* Conventu, Decimo Septimo Augusti Anno Domini Millesimo Sexcentesimo Quinquagesimo quinto, Publicis omnium Suffragiis *Gradum Doctoratus in Medicina* obtinuisse. Ac ut præmissa omnibus quorum interest plenius innotescant,

tescant, nostrum de prædicto Everardo
 Testimonium, Subscriptis singulorum
 Nominibus, & publico Collegii Sigillo
 quo in his utimur, confirmandum cura-
 vimus. Vicesimo secundo Augusti, An-
 no Domini Millesimo Sexcentesimo
 Quinquagesimo Quinto.

Sam. Winter, Præp.
 Nath. Hoyle,
 Miles Symner,
 Johannes Sterne,
 C. Williamson,
 Adam Cusake.

NOS UNIVERSI-
TATIS DUBLINI-
ENSIS Vicecancellarius & Pro-

curator, nec non in eadem Medicinæ
Publicus Professor; Testamur *Everar-*
dum Maynwaringe decimo septimo Die
Mensis Augusti Anno Dom. 1655, in
pleno Conventu prædictæ *Universitatis*
in Sacello Collegii Sacro-sanctæ & in-
dividux Trinitatis juxta *Dublin* habito,
Gradum Doctoratus in Medicina obtinu-
isse. Quod nostrum de eo Testimoni-
um subscriptis nominibus confirmandum
curavimus. Quinto Die Mensis Sep-
tembris, Anno Dom. 1655.

Hen. Jones, Pro-Cancel.

Johannes Sterne, Med. Profess. Pub.

C. Williamson, Proc.

These are Transcripts from the *Originals*, with
the University Seals affixed; now in the *Author's*
Custody.

Adver-

Advertisements.

THE Efficacy and Extent of true Purgation: Shewing, what that Operation is, not as Vulgarly understood. How performed in Human Bodies. By what Means fitly to be done. When; How oft; and in what Cases to be used, &c.

The Mystery of Curing Comprehensively; explained and proved Argumentatively, and Plausibly, in Three Parts, &c.

Monarchia Microcosmi. The Origin, Vicissitudes, and Period, of Vital Government in Man, &c.

Enquiries into the general Catalogue of Diseases, &c.

The Practice of Physick Reformed, &c.

A Treatise of the Scurvy. Another of Consumptions.

The History and Mystery of the Venereal Lues, or Pox.

The dangerous Transition of Pains, to Inflammations, Tumors, Apostoms, Ulcers, &c.

The Ancient and Modern Practice of Physick, examined and compared.

The Compleat Physician, &c.

The Method and Means, of enjoying Health, Vigour and long Life.

All Writ by the AUTHOR hereof.

J. G. 1769

